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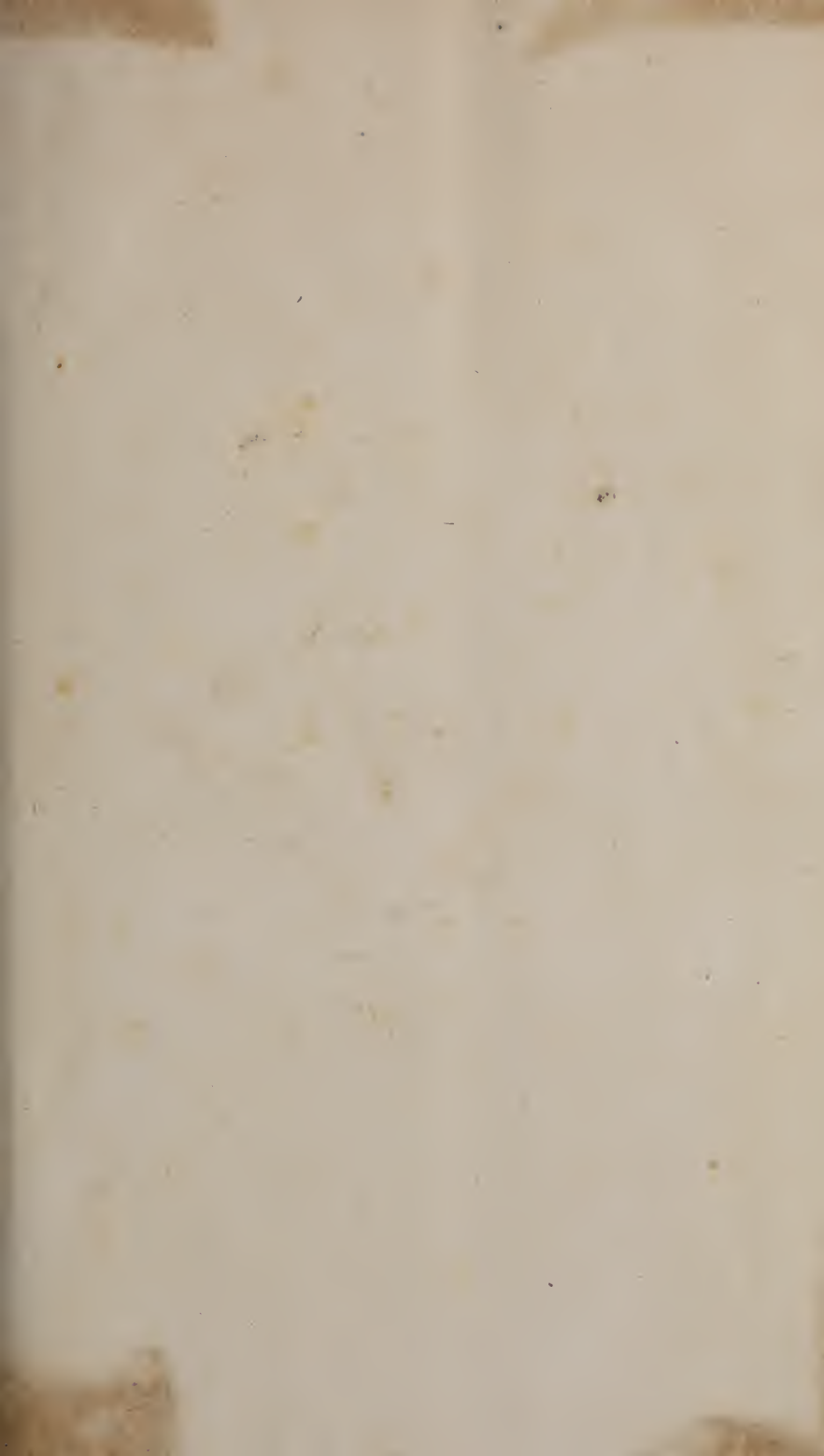
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THE
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No. 7.

VIEW OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

OPERATIONS—BENGAL.

Concluded from page 179.

In our Magazine for May, this view was brought down to the year 1805. In the autumn of that year, the committee requested Capt. Wickes to convey to their missionaries one thousand guineas, which had been collected in Great Britain, to aid in translating and publishing the scriptures. The captain sailed on this errand by way of America; and while here, expressed a wish, through the medium of the newspapers, that further assistance might be rendered in the prosecution of this good work. In consequence of this appeal, the original sum was more than doubled, and transmitted in dollars to Serampore. This was one of the earliest offerings of the American church to the cause of missions—a pledge and token of what she would afterwards accomplish, when, putting forth the might of her own energies, and leaning solely on the strength of her Saviour, she should embark for herself in the enterprize of redeeming the nations.

In January, 1806, a new church of eight members was constituted at Dinapore, and Mr. Fernandez was ordained pastor. This was the *second* church formed in Bengal. The name of the Lal-Bazar chapel, at Calcutta, has become familiar to most of our readers, as the place where Mr. Judson preached his sermon on baptism, on the day of his immersion. The ground for this chapel was procured in the first part of this year, and before its erection, a temporary edifice—a mat-house—was set up, similar to the Burman zayats, in which the heathen might be collected and taught the knowledge of God. A crowd of natives attended, at the opening of this building, and tracts were freely distributed among them. Many, too, listened with serious attention. Some were offended, and insulted the missionaries as they passed through the streets. Several of the heathen parents, who had children in their schools, were anxious immediately to withdraw them; and where persuasion was ineffectual, violent measures were sometimes put in requisition.

While the native population were thus setting themselves to hinder the progress of the cause of Christ, opposition arose from another quarter, little to be expected. On the arrival of two new missionaries, Messrs. Chater and Robinson, at Calcutta, the East India company objected to their proceeding to Serampore. In consequence of a mutiny among the native troops at Vellore, (which however, was not the fruit of the preaching or writing of Mr. Carey or his col-

leagues,) the feelings of those gentlemen were irritated, and an order was issued, which seemed to overcloud every prospect of future usefulness. But on further inquiry and explanation, the missionaries were permitted to continue all their labors, with the exception of preaching at the Lal-Bazar. But God had "much people" in the city of Calcutta; and no sooner had this prohibition gone forth, than the Spirit moved several American and Portuguese residents to fit up rooms on their own premises, and offer them for the service of the gospel.

In January, 1807, some encouragement was received from Malda. Two native preachers there were received with kindness, and sometimes listened to by congregations of from five to six hundred of their countrymen. Native churches were formed also at Cutwa and Jessore; and at Serampore, the work of translating the scriptures was continued with diligence. In the month of May, a petition for leave to erect a new chapel in Calcutta was favorably received by the government. It was designed to be seventy feet square, with galleries on three sides—truly a magnificent Christian temple, built amid the shrines of heathenism. Several persons were, about the same time, baptized, and others gave pleasing evidence that the Holy Spirit was leading their attention to the religion of Christ. One of these—a European—had been re-proved for his profaneness by a Hindoo, and from that time, began to be a religious man. Another was led to think on holy things, from shame that his own attainments in knowledge and virtue were so small, in comparison with those of the converted natives, whom he saw.

"Towards the close of the year, several of the native brethren were diligently employed in preaching the gospel in the neighborhood of Goamalty; and, from the journal of two of the laborers, named Deep Chund and Ram Presaud, it appears that, travelling through a considerable number of villages, they daily addressed their countrymen on the great concerns of salvation. At a place called Purneah, they preached two days successively in the market-place, to great multitudes, some of whom listened with the most serious attention, while others slighted and derided the word of life. 'In the latter part of our journey,' they observe, 'the gospel was a new sound, and vast numbers heard it, who never heard before, and may never hear again, or know its intrinsic value, till they see the Son of Man, coming in the clouds of heaven. We suffered much affliction; but God supported us, and enabled us to proclaim the Saviour's love to many thousands. May he give it success, so that we may meet some with joy hereafter, to whom it may have proved good news indeed.'"

The progress of the mission, in all the stations, continued to be onward; and at the commencement of the year 1809, the new chapel was opened at Calcutta. Kristno, the first convert, was constantly employed here in efforts to promote the spiritual good of his countrymen, and this became to the missionaries one of the chief points of labor and success. When they first attempted to preach the gospel in Calcutta, they rarely had more than ten or twelve hearers. But now, there were several hundreds of serious Christians there, who, like the stars at evening, shone out and enlightened the darkness of the surrounding heathen.

As early as the year 1797, some efforts were made to establish a station in the Bootan country, on the borders of Thibet. In March, 1809, Messrs. Robinson and W. Carey, jr. again visited that region, and were kindly received by the chief. In consequence of the illness of the native converts who accompanied them, it became necessary afterwards to relinquish the place; but Mr. Robinson returned in 1810, and found the people ready to listen. The house was sometimes filled at the beginning of the religious services, and before they were concluded, surrounded by many who could not find admission. At the other stations, too, affairs were encouraging. "At Jessore, the church had increased to sixty members. At Lakra Kroonda, an opulent Hindoo merchant, who had formerly kept a house of gods, cast them all away, and, with others like-minded, met on the Sabbath-day, for the purposes of reading the scriptures, and worshipping, as well as they knew how, the living and true God. At

Calcutta, also, the gospel appeared to have free course and to be attended with success. 'Kristno,' says a pious member of a church in that city, 'appears to gather strength of body from his unremitting exertions. He spares no labor, exhibits no symptoms of fatigue, but flies wherever duty calls, and actually preaches at *fourteen* different places in the course of the week, besides regularly visiting several private families.'

In Fort William, some efforts were made for the spiritual good of the soldiers; but the meetings held in the house of an English serjeant were, in 1811, interdicted. "The native preachers, however, continued to visit the fort, without interruption, and in Calcutta and the vicinity, many were constantly coming forward, awakened by their instrumentality. 'Not having time to visit the people,' says Dr. Carey, 'I appropriate every Thursday evening to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confession of their sinful state—the unvarnished declarations of their former ignorance—their expressions of trust in Christ and gratitude towards him—together with the accounts of their spiritual conflicts, often attended with tears, which almost choke their utterance—presents a scene of which you can scarcely form an adequate idea.'

It was in March, 1812, that an event occurred which had the effect to draw the eyes of the whole Christian world to the establishment at Serampore—we mean, the burning of the printing-office. The progress of the fire, for a while, was partially smothered; and though great loss was apprehended, the most important part of their apparatus was saved. Among these, were the paper-mill, with the matrices, moulds, &c., for letter-founding, in an adjoining office, which the fire did not enter. On clearing away the ruins, they also found uninjured the steel punches for the different founts in all the Indian languages, the making of which had occupied more than ten years. The whole loss, however, including the building, amounted to nearly £10,000; but it was more than made up by the contributions of the Christian church.

We cannot dismiss this event without a passing remark on the mysterious ways which God selects, for the accomplishment of his purposes. As the missionary family sat down and watched the ascending flames, after they had used every effort without success to quench them, how desolate must have been their meditations! 'There are the labors of ten years, physical and mental, under the influence of this exhausting climate, wasting away in a single hour! The lofty hopes of the churches are blighted, just as the blessed fruition of complete success was coming to maturity. The contributions of the friends at home, of the merchant, who suspiciously watches over our operations, and the two mites of the poor widow have suddenly melted away. The Christian world will no more trust us, and all confidence in the missionary enterprize will be dissipated. God has suffered the elements to rise up in war against us. Our hearts fail us, and our spirits droop.' But the Almighty had far other designs, in permitting this light and momentary affliction. He awakened by it the attention of his people every where to the work that was going forward under the sultry skies of India, and opened the treasures of Christians beyond the Atlantic to aid in it. Well may we say with Cowper,—

" Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

During this year Mr. Mardon was called to his final account. Within a few months, he had witnessed the death-bed scenes of his wife and youngest son and daughter—harbingers of his own dissolution. Blessed is the prospect of that world, where the broken ties of earth shall be again cemented, and family and kindred shall reunite! Blessed are the dead, who die in the Lord from henceforth—yea, saith the Spirit; for they rest from their labors, and their works do follow them!

Some of the most interesting items related during the two following years are the baptism of a native of Shiraz, in Persia, at Serampore—the wonderful

interest which village preaching excited, and the success that followed it—and the happy progress of translations of the Bible into twenty-one different dialects of India.

In 1816, Messrs. Lawson and E. Carey were installed co-pastors over the Calcutta church. By the labors of the native preachers, the gospel was carried to places, where it had never before been heard. Additions were made to the churches of such as should be saved, and the Redeemer's conquests happily advanced. Towards the close of the year, W. Carey, jr. set out on a long journey to visit the distant settlement of Chittagong. Messrs. De Bruyn and Baudry were here laboring with good success, and the light of life seemed kindling all around them. The story of one member of their mission church is too interesting to be omitted.—He was a Portuguese drummer, who received a tract and the Psalms, some years before, at Dacca. He used to go from place to place and from house to house, with the Psalms, to obtain some instruction; but could find no one capable of giving him the information he required. After a considerable period, (eight years) he removed from Dacca to Chittagong; but wandered about as before, thirsting for instruction, till at last he met with De Bruyn, who gave him the satisfaction he had so long and so earnestly desired. He afterwards joined the church and became a zealous and devoted Christian.

The mission in Chittagong was peculiarly prosperous in 1817, till the death of Mr. De B., who was murdered by a rash young man whom he had taken under his instruction. On the borders of Chittagong, is an intelligent and engaging race of people, whose history forcibly reminds us of the Karens, among the hills of Burmah. The Mugs (for so they are called) came from Arracan, their own abode, to the missionaries, and gladly received the word of life. Notwithstanding the opposition of their own priests, they listened to the gospel, believed its blessed truths, and many became true disciples of the Redeemer. After the death of Mr. De B., his colleague, it appears, also left the place. The condition of these interesting converts is set forth in a letter dated in July, 1818, to the secretary at home:—"There are now, in the province of Chittagong, not less than 91 persons, who have made a public profession of their attachment to Christ; and amongst these individuals, who constitute the church, there are five who act as instructors of their brethren." The members reside at three different and distant places, and the place is necessarily an arduous one. Only one—a country-born missionary, now resides there, or has done so, for many years. The beloved Coleman, formerly of the American Baptist mission in Burmah, went to Chittagong, to provide an asylum for himself and his brethren, in case the violence of persecution should drive them away from the field they had chosen. Soon after his arrival, however, he died of the jungle fever, and the station was thus abandoned. In Mr. Judson's appeal, published in this country last January, the desolate condition of these sheep without a shepherd, is feelingly noticed. Who will gather them to the fold of Christ, and lead them to the green pastures, and beside the peaceful water-brooks? They appeal to the American church.

In the year 1818, three new places of worship, in the simple Hindoo style, were opened in different parts of Calcutta, in which the attendance was various. Thus facilities were daily presented for the propagation of the gospel, and the hearts of the brethren were cheered with prospects of success in their endeavors.

Early in the year 1819, a new station was commenced at Doorgapoor, three or four miles distant from Calcutta; and the brethren agreed to reside there, alternately, for six months each. While Mr. Adam was spending his first appointment there, he fell into a conversation with three respectable natives, which fully develops the genius of heathenism in the east. The subject was education. And while the natives expressed a strong desire for the instruction of males, the most intelligent of them said of *females*—"What have we to do with them? Let them remain as they are?" Mr. Adam reminded him, that, equally with men, they were immortal beings, endowed with intellectual faculties, and hastening to a state of endless existence, to be happy or misera-

many presses as employ seventy-four men, and as many types as are sufficient to print in forty languages or dialects. In addition to these, a foundry is connected with the office, capable of supplying its increasing demands.

With such success in one department, it may well be conjectured that much has been achieved by the brethren at Calcutta in all others. In their plan for future operations, they designate four particulars, as comprehending all that can be effected—preaching, translations, instruction of young men for the work of the mission, and the superintendence of schools. In all these items, God has given the mission a pleasing degree of success. Connected with Calcutta, there are ten principal stations, with eleven missionaries and ten native teachers. In July, 1832, a new native chapel was opened for worship in Calcutta, being the third that had been opened within two months—affording gratifying evidence that Christianity is rapidly advancing. Several newspapers, under the editorial charge of natives, freely attack and ridicule the idolatrous systems of India. The editor of the *Inquirer*, a native paper, recently renounced Hindooism, and is now an active member of the Baptist church. In Calcutta, it is emphatically true, (and indeed the same is evident all over the heathen world,) that the people are tired of their old superstitions. They are in their dotage, and must infallibly soon give way for the progress of the religion of the cross.

The stations connected with that at Calcutta are interesting and prosperous; but we are compelled to pass them by without special notice.

ORISSA.

This is a province of peculiar interest, from the fact that it contains the seat of the great idol, Juggernaut. The first missionary station was formed at Balasore, in 1810, by Mr. John Peter, formerly a member of the Armenian church. The streets were found, in various places, covered with the remains of the worshippers of Juggernaut; and hundreds were seen every day, going to perform their devotions to the idol. Well might his spirit be stirred within him, while he saw the city wholly given to idolatry.

The earliest efforts of Mr. Peter were blessed to the conversion of a few soldiers of the East India Company. But after a year's residence, the Hindoos also began to be moved. "One of them," says Mr. Smith, (residing at Cuttack, another town in Orissa,) "took me to his habitation, that I might explain the way of salvation to some men, who were then on their way to Juggernaut's temple. After they had listened attentively to my observations respecting the dying love of our Lord Jesus, one of the principal men among them observed, 'You speak the word of truth, and all you have said has struck into my heart.' Another exclaimed, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.'"

In Nov. 1811, Mr. Peter preached at several of the villages between Balasore and Cuttack—a distance of 100 miles. At one place, a large number of Bramins and soodras came to him, after worship, and gladly received tracts and testaments. They made many inquiries about the gospel, "and some of them conceived such an exalted idea of the wisdom and sanctity of their new teacher, that they actually fell down to worship him. But he immediately raised them, and directed their attention to that God, who is alone entitled to receive the adoration of his creatures."

In 1814, there was great excitement at Balasore, in consequence of the conversion of a Bramin of high rank. He gave clear and delightful evidence of love to Christ; and though he had reason to expect severe persecution from his countrymen, he expressed the most unshaken trust in God. He was baptized and admitted to the church, in the presence of about 100 natives.

In Jan. 1816, Mr. Peter, had already baptized 34 at Balasore. Many of the natives assured him that they prayed daily in secret, that God would open their understandings. The people of Orissa seem prepared for the knowledge of the Lord; but the dearth of missionaries is so great that numbers without num-

ber must perish, because there is none to break unto them the bread of life. Rev. Mr. Sutton, now in America, whose station is in this province, has informed us that from Calcutta to Madras, a distance of 1000 miles, he has left but one or two laborers, at a single station. The harvest is white; but the laborers are exceedingly few.

PROVINCES WEST AND NORTHWEST OF BENGAL.

Patna, in Bahar, was early regarded by the missionaries as an important station, and a mission to that place and Agra was commenced in 1811. In connection with these places, others were sought out, and the gospel gradually carried from one to another, and fresh stations formed at those which seemed to promise most success. Among them, the best known in this country are Benares, Monghyr, Digah, Allahabad, Lucknow, Delhi and Moorshedabad. But the length to which this article has swelled admonishes us to speak very briefly. We can only say that the gospel has been heard at all these stations with interest; many have renounced heathenism and become followers of the Lamb; and hundreds of children in the native schools have been taught the history of the cross. The inhabitants several days' journey distant from these radiating points, have come to learn more of the gospel, and have carried tracts and portions of scripture, like rays of cheering light, back to their abodes of darkness. Many have the scriptures in their hands, and have been taught to read them; and are thus trained, we hope, to exert hereafter a blessed influence in favor of religion.

BURMAN EMPIRE.

Messrs. Chater and Mardon, and Felix Carey, it is well known, commenced a mission at Rangoon, as early as 1807. The two former, however, left the station. Mr. Carey remained till he had learned the language, and translated the gospel by Matthew and compiled a Burman grammar. After many discouragements, on the arrival of Mr. Judson in 1813, the mission was resigned into the hands of American Baptists.

CEYLON.

After Mr. Chater had left the Burman empire, his attention was turned to Ceylon. He arrived at Colombo, in that island, in the spring of 1812. And although he was useful to several English and Portuguese residents, and acquired the Cingalese language, the natives gave no evidence of profiting under his labors till 1819, when several were desirous of joining the church, (consisting of English people,) and of two he had reason to hope the best. The preceding year, two other stations had been formed on the island—at Point Galle and Hangwell. Early in 1820, "the aspect of affairs at Colombo began to brighten. The attendance on public worship, both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past. New openings presented themselves for the introduction of the gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Boodhist priests, expressed an inclination to make a public avowal of their change of faith by submitting to the rite of baptism."

Mr. Chater died in 1829, worn down by the toil of missionary exertion. But "though dead, he yet speaketh." He translated, with his colleagues, the whole Bible into the Cingalese language. He also prepared a grammar and tract in it, and another in Portuguese. "Two persons are engaged as readers of the scriptures, in the Cingalese and Portuguese languages, who go from house to house, and read the word of God to all who are willing to hear it. Ten native schools, 7 for boys and 3 for girls, comprising in all nearly 400 children, are inspected by a constant visiter, who not only superintends the schools, but in the villages talks to the adults on the way of salvation by Jesus Christ." A

ble, according to their works. "They do not know how to go to heaven," said he, "but they know how to go to hell, and *let them go.*" Through the exertions of the missionaries, schools for females have since been established, and moved on successfully. But while heathenism, so far as it is unaffected by the beams of gospel light, remains the same, and through a large proportion of the east it is thus unaffected, may not this fact be viewed as an appeal,—a most moving, heart-rending appeal to our mothers and sisters in Christian lands, to do what they can to teach their sisters abroad the way to heaven?

"In March, 1821, a new chapel for English worship was opened at Calcutta, the expense of building, amounting to about £3000, having been defrayed by voluntary contributions in the vicinity. A chapel for Bengalee worship, *which had been erected at the expense of a pious female servant*, having been found too distant from the road, was taken down about the same time, and ground procured for re-building in a more populous neighborhood. A new station was also occupied at Howrah, where there were several Englishmen, and thousands of natives, destitute of the means of grace."

The Dinagepore church, at the close of this year, numbered seventy-two members. Idolatry seemed to be rapidly declining. Idol shrines were permitted to decay, and the revenue from idol worship was greatly diminished. A whole cluster of temples, about ten or twelve in number, were sold with their idols, to a person who *converted part of the gods into stones for grinding paint.*

Schools were at this time attracting much and merited attention. At Moorshehabad, Mr. Sutton had collected about two hundred children in the schools under his care. Nor were the spirit of curiosity and inquiry, and the opportunities for doing good confined to the children. "At the celebration of one of the Hindoo festivals, when it was computed that nearly two hundred thousand persons were assembled in Dacca, some of the members of the missionary's family began the distribution of tracts, which, it would seem, had not been attempted on such an occasion before. No sooner was this known, than thousands of natives assembled about the gate, filled the garden and the house, and would not depart till each had received a book. The distribution occupied five successive days, on the first of which alone, more than three thousand individuals were supplied."

In the autumn of 1822, the brethren were greatly afflicted by the death of Rev. Mr. Harle, a young missionary of great promise. About the same time, Anunda, a most interesting young Bramin, who had lately become a disciple and a preacher, was removed from the warfare just after he had girded on his armor; and Kristno, after a long life of successful toil, was also gathered into the garner of God. "It is singular," says one of the brethren, "that thus the first and last of the native converts in this country finished their course nearly together, rejoicing in a well-grounded hope of eternal life."

But the event that spread the deepest gloom over the mission and the churches at home, was the death of Rev. Mr. Ward. He had lately returned from a visit to his native land, and was engaged in writing an appeal to European Christians in favor of missionary exertions, when his pen was laid aside forever. He died early in 1823, of the cholera. A funeral sermon was preached by Rev. Mr. Sutton, from—"Let me die the death of the righteous, and let my last end be like his."

Mercy, however, was mingled with judgment. Letters were sent home about this time, relating that in Jessore, all the inhabitants of one village, except five houses, had either made an open profession of the gospel, or were in a pleasing train towards it. Several villages in Dacca were full of inquirers. A new chapel was erected at Howrah, and the major part of the people were in the habit of assembling on the Lord's day in his sanctuary. To the churches at most of the stations there were large additions, and female education, especially in Calcutta, was carried on with great success. At Serampore and its neighborhood, there were sixteen schools, containing two hundred and twenty children.

Following the order adopted by the historiographer to whom we are indebted for the facts in this article, we shall here distribute the account into a brief notice of the several stations of the society.

SERAMPORE.

This, it is well known, is a Danish settlement, about fifteen miles distant from Calcutta. Subsequent to the period noted above, several additions have been made to the church, and village-preaching has been more extensive and regular. Three little chapels have also been erected in the town, and tracts widely distributed. At a single festival, eight thousand have been given away. Once a week the native converts assemble for improvement in scriptural knowledge, and Scott's commentary is read to them in Bengalee. "They have instituted a *Native Missionary Society*, managed almost wholly by themselves; one result of which is the publication of a small monthly work in Bengalee, entitled 'The Increase of Christ's Kingdom'—and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses."

Nothing of striking interest has recently occurred at Serampore. The blessing of heaven, like the dew and the gentle rain, gradually distils upon the population; and the scriptures and tracts circulated, and the word of grace proclaimed, combine to render the frequent conversion of natives less unusual, though by no means less interesting than formerly.

The most useful branch of the Serampore mission is the translation department. Besides numberless tracts in the various dialects of India, the brethren have put in circulation translations of the whole N. T., in twenty-one different languages, and of parts of it, in ten others—also six entire versions of the O. T., with portions in several others.

It is, perhaps, not generally known in America, that the *Serampore Missionary Stations* are now independent of the *English Baptist Missionary Society*. After much deliberation and anxiety, it was decided, in 1827, in view of a train of circumstances, that the connexion should be dissolved. An article was published at the time of the dissolution, signed by a representative of the respective bodies, expressing the wish of both, "that their mutual friends should understand that they feel united, of course, respecting the general advancement of the Redeemer's kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them." (See "Origin and History of Missions," by T. Smith and J. O. Choules, now publishing. Vol. I, No. 2, pp. 190, 191.)

The Serampore brethren have in their connexion, according to the latest information to which we have had access, twenty stations and out-stations, seventeen missionaries, and fifteen native preachers. The periodical accounts of the mission, received to near the close of 1832, give evidence of an extension of the gospel, and an advancing spirit of inquiry among the heathen every where.

We now return to the stations of the English Baptist Society.

CALCUTTA.

The operations of the brethren here, as distinct from those at Serampore, were commenced in 1817. They now have in the city five places of worship, at one or other of which there is preaching every day for the benefit of the natives. The assistance they at first received from home was by no means sufficient to cover all their expenses. Rent in Calcutta was exceedingly high, and the missionary feeling and ability, as well as the contributions of the English Baptists, at that time, were far below the claims of the cause. "Their beginning was indeed a small one—their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that in 1828, there were in the office as

few months after the landing of Mr. Daniel, who supplied the place of Mr. Chater, 16 natives were baptized and admitted to the church. He has six or seven preaching stations in Colombo, and visits also several of the neighboring villages, where he finds attentive audiences.

JAVA.

The first English Baptist missionaries in this island, Mr. and Mrs. Robinson, arrived at Batavia in May, 1813. Preaching to the British soldiery was soon blessed with success, and a church was formed. But the first instance of conversion in a native was in 1818—when a Chinaman, born at Batavia, put on the badge of Christianity by public baptism. Two or three others also heard the word with attention. Rev. Messrs. Robinson, Trowt, Phillips, and Bruckner have, at various periods, been members of this mission. They have resided at Weltevreden, Samarang, and Sulatiga. Mr. Bruckner translated the N. T. into Javanese, and thus laid a foundation for future efforts. He is now laboring, under very encouraging circumstances, at Samarang.

SUMATRA.

When it is considered that this island contains three millions of heathen, "perishing for lack of vision," and is moreover a central point of influence in the East Indian Archipelago, it is surprising that efforts for its salvation were so long deferred. The brethren at Calcutta sent Mr. Nathaniel Ward thither with a printing-press in 1819, and, in the following year, arrived Messrs. Evans and Burton, who had been designated for that station in London. Fort Marlborough and Padang received their earliest visits. But their attention was soon drawn to the *Battas*, more than half of whom, though fully proved to be cannibals, can both read and write. Native schools, established by the brethren in 1821, numbered a daily attendance of more than 100; and a petition was received from six distant villages for schools, to which the natives promised to send 200 children. In conversations among the people on religious topics, some were always found willing to hear. Many copies of hymn-books, and of Matthew's gospel, both in the Arabic and Roman character, were given away—the people coming to the house and asking for them. Messrs. Robinson and Ward persevered in their work at Bencoolen, and distributed many New Testaments. Many of the natives have listened with attention to the word of life; and in 1824, one female, a native of Amboyna, became a member of the church of Christ. The political state of the island has since induced the Society to abandon its stations.

WEST-INDIES—JAMAICA.

The missions of the English Baptist Society on this island have been among the most successful since the days of the apostles. The churches are large and flourishing; and notwithstanding the oppressions of slavery, *multitudes* are "walking in all the ordinances and commandments of the Lord, blameless."

It is a remark as common as it is true, that great effects often spring from trivial causes. It was by the solicitation of Moses Baker, a mulatto Baptist preacher, that the Society were induced to commence their exertions in the West-Indies. In Dec. 1813, Mr. John Rowe was designated to the work, and arrived at Montego Bay, in the February following. Permission for preaching was obtained of the magistrates, and many persons heard with attention. In Nov. 1815, Mr. Lee Compere and wife, members of the Broadmead church, Bristol, sailed, to occupy other stations in Jamaica. They first settled near Old Harbor, but afterwards at Kingston. Mr. Rowe was removed from his labors by death in June, 1816; and Mr. Compere was soon compelled by ill health to leave the island, and settle on the continent. He had previously baptized, however, (Jan. 8, 1817,) 50 persons, the fruits of his ministry. The need of more missionaries was deeply felt. And the negroes cried out, in their broken

language—"O buckra, buckra, no care for poor black man's soul! Buckra no God in England. O buckra, come over that great water, and instruct we poor negro!"

The Society responded to the appeal by sending Mr. and Mrs. Coultart, of whom the latter very soon died, and the former was obliged to return home for his health. In the space, however, of about a year, he had baptized 180 persons. Messrs. Kitching and Godden were sent out by the society, that the stations might still be maintained; but the former was quickly numbered with the dead, and the wife of the latter. We note these successive bereavements, because they bear such an analogy to the scenes that have since occurred at Liberia, where all the missionaries from this country have soon sickened and died. Yet in the West Indies, the society have persevered, and thousands of redeemed souls have already borne testimony to the efficacy of the gospel. We trust, by the apostolic zeal of men yet to be raised up, the negroes of Africa and America will yet meet, in myriads in the kingdom of heaven, to praise him, for whose sake his ministers have counted "not even their lives dear unto them."

On Mr. Coultart's return, a chapel was commenced at Kingston, capable of containing 2000 people; 200 within a year, having been admitted into church-fellowship. He also made excursions to other places, as Manchineel, Yallahs, &c., where the way of the Lord seemed to be prepared. Mr. Henry Tripp soon after accepted the station at Montego Bay, and Mr. Joshua Tinson at Manchineel.

In January, 1822, the new chapel at Kingston was opened; and on the first Sabbath in March, the Lord's supper was administered in it to *sixteen hundred communicants*. How strongly must such a scene remind a spectator of the prophecy—"thy people shall be *all* righteous!" At the beginning of 1823, Mr. Thomas Knibb was added to the laborers on the island, and, during the year, several hundreds were admitted to the churches in Kingston. Mrs. Coultart and Mr. Godden were forced by ill health to leave their stations; but the committee sent out, in return, Mr. Phillips to Anotta Bay, Mr. Phillip to Spanish Town, and Mr. Burchell to Montego Bay. The former commenced his work at Kingston, the last Sabbath in 1823, during the absence of Mr. Coultart, by baptizing 48 persons. In April, 1824, Mr. Thomas Knibb died, after a very short illness; and in less than a year his place was supplied by his own brother, Mr. W. Knibb, who was sent from England.

On a Sabbath in 1825, Mr. K. writes—"We saw about 50 slaves, who had walked *sixteen miles* in a burning sun to hear a sermon—many of whom have nothing to eat during the whole day." During that year alone, 450 persons were added to Mr. Coultart's church in Kingston, and on the first Sabbath in 1826, 2000 communicants met in the spacious chapel to partake of the Lord's supper. In 1831, Mr. Shoveller was added to this station.

The church at Spanish town was formed by Mr. Godden, and the present pastor is Mr. Phillip. In 1828, 425 persons were received into the church; who have all continued to give good evidence of piety. Between 300 and 400 children are taught in the schools at this station. On one Sabbath in Jan. 1830, the ordinance of baptism was administered to 123 candidates—who all gave so good evidence of sincere conversion, that Mr. P. asserts he could not conscientiously withhold it from one of them.

Montego Bay has a population of 6000, and is situated in a parish containing 25,000 negroes. Mr. Burchell here formed a church in 1823, of 12 members. That church now numbers 1500 members, besides a still greater number of inquirers. Thus is the promise fulfilled—"a little one shall become a thousand, and a small one, a strong nation." The success of the gospel among the negroes of this whole island is entirely unexampled in the history of missions. While the more cultivated and intellectual Bramins in the east contest every inch of ground, and labor to rebut every argument in favor of Christianity, the slaves in the west hear, believe, obey and love. The mysteries that are hidden from the wise and prudent are revealed unto babes.

The following table, condensed from the "Origin and History of missions," gives at a single glance the condition of the West India stations. It is drawn from the report read in April, 1831. Besides church members, about 17,000 persons are connected with the stations, denominated inquirers.

Churches.	Pastors.	Baptized during the year.	Total.
Kingston, E. Queen Street,	Mr. Coultart,	114	2937
" Hanover Street,	Mr. Tinson,	67	769
Yallahs,		57	103
Spanish Town,	Mr. Phillipso,	117	1036
Montego Bay,	Mr. Burchell,	370	1572
Gurney's Mount,		53	125
Falmouth,	Mr. Knibb,	216	885
Anotta Bay,	Mr. Flood,	86	510
Charles Town,		60	112
Port Maria,	Mr. Baylis,	104	410
Ora Cabessa,		18	45
Brae Head,		33	36
Mount Charles,			319
Old Harbor,	Mr. Taylor,	156	265
Hayes' Savanna,		179	257
Crooked Spring,	Mr. Cantlow,	88	723
Port Royal,	Mr. Clarke,	23	202
St. Ann's Bay,	Mr. Nichols,	21	52
Ocho Rios,		15	89
Savanna La Mar,	Mr. Gardner,	19	83
Fuller's Field,		2	22
Rio Bueno,	Mr. Whitehorne,	63	128
Stewart's Town,		80	108
Lucea,	Mr. Abbott,		50

Later accounts bear witness to the constant prosperity and enlargement of all these stations. In the beginning of 1832, a rebellion broke out in the island, which for a time drove many of the brethren from their work, and shrouded their prospects in darkness. But we trust this temporary hindrance will be overruled by the God of missions to establish the cause in that island on a firmer basis than before.

SOUTH AMERICA.

Mr. James Bourne, under patronage of the society, established himself, about ten years since at Honduras. He has erected a chapel, and has a respectable congregation, to which he preaches, besides distributing tracts, and educating children.

SOUTH AFRICA.

Rev. W. Davies, late pastor of the church at Lake Lane, Portsea, devoted himself and family to missionary service here, and sailed from England in Jan. 1832; but they were wrecked early in April, off one of the Cape de Verd islands. They returned to England, and have since sailed to their destination and arrived in safety, September 19, 1832.

The Society now has, in all, about sixty missionary stations, and during the last year of which we have statistics, more than 1200 natives were baptized. In the West Indies alone, there are about 10,000 converts, members of the church of Christ. To all this must be added the twenty stations of the Serampore brethren—the various translations of the Bible—the tracts circulated through a country of vast extent and crowded population—and the missionary flame kindled throughout Christendom—the observance of the monthly concert by all that love our Lord Jesus Christ, and the many disciples who have already passed into the society of the redeemed in heaven,—and we shall be able to appreciate the results of the first trembling efforts of the brethren at Nottingham and Clipstone.

HOW SHALL CHRISTIANS SUSTAIN REVIVALS?

This question is highly practical and important. The sudden declension, which often succeeds powerful revivals, is exceedingly injurious in its influence on the community, which have been favored with these precious seasons of heaven: it is dishonorable to God; and more than almost any thing else tends to bring these seasons into disrepute. That Christians have not well understood and practised the duties which would insure a constant revival, is a melancholy truth proved by the past history of the church, in every age, perhaps, except the apostolic.

That revivals must be temporary from their very nature, we cannot admit. We fully believe that they ought to progress from month to month, and year to year, until the whole world is covered—until all the elect are gathered into the kingdom of Christ. Some things, connected with these special seasons of reclaiming mercy, we are aware must from their very nature be evanescent.

There are views and feelings, peculiar to the returning backslider and the new convert, deemed indeed wonderful by them; which will soon be lost in the brighter light of matured religious experience. But those things, which constitute the very substance and power of a revival, are of such a nature that they may be endured—yea, they must be abiding, if appropriate means be used to sustain them.

This subject demands, we think, the attention of ministers and churches; the more especially because powerful revivals often decline, almost at the close of very interesting protracted meetings. These meetings, we believe, are yet to exert a mighty influence in building up Zion; but they certainly need, for the preservation of their powerful instrumentality, to be guarded against the various abuses to which they are exposed. Unless this is done, and in a judicious manner, they will soon be converted into mighty engines, which, by insidious attacks of the enemy, will be turned against the activity of the church and her usefulness. A few suggestions, therefore, showing how Christians may sustain a revival of religion, we hope may be profitable to our readers.

1. All the members of the church should be brought into the field of action. Christians will feel but comparatively little interest in a revival, will pray but little for its advancement, unless in some way or other they are brought to labor that they may accomplish this object.

This results from the very laws of mental action; from the very constitution of our nature. The revival Christian, if he do not enter into the work, and labor with all his might, will soon lose his interest in a special work of reforming grace. All the members of a church, then, which is blessed with such a season, should be roused to effort; should be kept at work.

By conversing faithfully with one another, with both stupid and awakened sinners; by taking an active part in the conference and prayer meeting; by going forth to look up sinners, and bring them within the reach of the means of salvation; by engaging in agonizing prayer,—they will perpetuate the revival in their own hearts, and promote its progress around them. Every Christian then should be brought up to the work, and pressed to do all that he can; all that God requires, for its advancement. The neglect of this has doubtless often been the cause of the partial extent and speedy termination of interesting and powerful revivals. When only a few members of a church are brought into a field, it must be expected that the work will be very limited in both its extent and duration.

2. The church should be deeply impressed with their own responsibility to perpetuate the work. Most of our churches, which have been favored with seasons of special divine refreshing, will, at the present day, acknowledge that they ought to have an unceasing revival. Still they do not feel this. Notwithstanding the profession of revival orthodoxy is prevalent, still a practical disbelief pervades the Christian community, deceitful and strong, which par-

Second Baptist Church in Reading,		16,50
Baptist Church in Weston,	35,	
Collection, do.,	6,37	
	—	41,37
Second Baptist Church in Cambridge,		20,
Baptist Church at West Cambridge, collected at the monthly concert,	23,94	
A friend,	2,50	
Mrs. Dexter,	2,	
Two friends,	1,50	
	—	29,94
Baptist Church in Newton,	18,28	
Avails of rings,	1,75	
	—	20,03
Cambridge Baptist Foreign Missionary Society, collected in the mission- ary box,	34,90	
From members of said society,	115,58	
From a female friend in Cambridgeport, by Rev. B. Jacobs, for Burman mission,	5,	
	—	155,48
Roxbury Male Baptist Primary Missionary Society for Foreign Missions,	43,	
Female do. do.,	32,65	
Collection at monthly concerts,	29,12	
Society of young ladies, to educate a heathen child, under the care of Mrs. Mason, to be called Mary A. Leverett,	25,	
	—	129,77
Cash, balance of last year's account,		5,06
		—
	Total,	\$1265,23

Charlestown, June 1, 1833.

JAMES FOSDICK, *Treasurer.*

LITERARY NOTICES.

ADVICE TO CHURCH MEMBERS; *or, Sketches of Human Nature*; by WILLIAM INNES, *Minister in Edinburgh*; Boston. James Loring, 1833; pp. 264.

The topics of this work are discussed in four parts; 1. Church discipline. 2. Mutual duties of Christians. 3. Respecting pastors and teachers. 4. Miscellaneous hints. Under the first head, differences of opinion may be expected to prevail in different churches; and after all the general principles that can be laid down, much must be left to the judgment of the church and pastor, according to the nature of particular cases. The importance and reasonableness of the discussions under the other heads can call forth none but the voice of approbation. The work professes to be founded, and, we think, not without cause, on observations of human nature. The author gives evidence of having entered into communion with the hearts of men; and his advices plainly prove, that, to the philosophy of mind he is no stranger. A work constructed on such principles, and advice based on such ground, is the more welcome to us, because we have always

maintained, that a thorough acquaintance with the laws of mental operation would do much to quell the mutual heart-burning and uncharitableness of evangelical men, of the same, and of different denominations. The remarks of the author, in two or three places, on the subject of mutual forbearance, deserve a place in the memory of every Christian.

BAPTISM, A DIVINE INSTITUTION; by Samuel W. Lynd, pastor of the Sixth Street Baptist church, Cincinnati, 1833. pp. 62. 12mo.

The first half of this pamphlet is devoted to the mode, and the second to the subjects of baptism. It is a calm presentation of the reasons, and a judicious arrangement of the arguments in favor of the ordinance of Christ, as practised in our churches. An article has lately been travelling through the papers, —said to be unanswerable,—showing that Paul was baptized by sprinkling. The argument rests on the meaning of the words "*He arose and was baptized*"—from the misconception that the Greek term here used

excludes the possibility of Paul's going out of the room where he was, to a suitable place of baptism. In Mr. Lynd's pamphlet, this misconception is admirably refuted. We trust our western Presbyterian brethren will now be satisfied to lay aside this new-fangled proof. The whole pamphlet is characterized by lucid thought, and dispassionate argument, and calculated to do good in the cause of the denomination.

WORLD WITHOUT SOULS, by J. W. Cunningham; Boston, James Loring, 1833. pp. 108, 18mo.

The object of this little book is to show the inconsistency of mankind, in believing and saying they have souls, but living as if they had none. Under the garb of fiction, it contains a vast amount of rich and profound thought, and happy illustration. No person of reflection can read it, without having an intellectual feast.

MEMOIRS OF AMERICAN MISSIONARIES formerly connected with the Society of Inquiry respecting missions in the Andover Theological Seminary, embracing a history of the society, &c. Boston, Pierce & Parker, 1833. pp. 367. 12mo.

The history of missions is among the most attractive subjects of the present age. Hence, whatever relates the early kindling, and subsequent fanning of the missionary flame, is entitled to attention, and, we may expect, will be eagerly read. The records of the Society of Inquiry at Andover, and the memoirs of its missionaries, form, in fact, the essence of the history of the first efforts of the American church to promote the cause of Christ abroad; for it was the founders of that society, who sounded the alarm in the ears of our slumbering Zion.

The book before us contains an introductory essay, by Dr. Woods—historical sketch of the society and its operations—brief notices of the lives of all the members who have become missionaries, sixty in number—correspondence of the society—a few of the most important dissertations read at its meetings, and a catalogue of its former and present members, description of library, museum, &c.

From the pattern of the society at Andover, similar ones, it is well known, have been formed in several colleges and divinity schools, among which we may specify Princeton, Hamilton, and Newton, in this country, and one of the universities in England. Some of the dissertations published in this volume, are worthy of special notice, as giving details on the subject of Catholicism, not to be found elsewhere. The correspondence contains many touching letters and appeals, which should be placed in the hands,

and brought into contact with the heart of every young man, who *can be spared* from the service of Christ in America. The notices of missionaries furnish many items of interest, both in respect to the most important events of their lives, and the means by which their attention was drawn to the subject of foreign missions. There is sometimes an inappropriateness in the mode of introducing information concerning the stations at which they labor, which strikes us as unscholar-like. We will specify instances on pp. 85, 93, 114, 155. The circumstances, though interesting, do not come in course. They are like branches, broken off from their parent stock, and loosely tied upon another. They do not *grow* there. The whole book, however, deserves perusal. It has a beautiful frontispiece, with miniatures of Judson, Newell, Fisk, and Richards.

SCRIPTURE NATURAL HISTORY, by William Carpenter. First American Edition, by Rev. G. D. ABBOTT; Boston, Lincoln, Edmands & Co., 1833; pp. 408, 12mo.

Dr. Harris' Natural History of the Bible, though so rarely called for, we have long esteemed one of the best works on the subject. Abbot's History is formed on the basis of that work, being, in fact, the same, divested of all that was too profound for the common reader, and with the addition of engravings and much information that has lately come to light. An appendix of fifty pages, entitled *Sketches of Palestine*, gives a good view of all that is most interesting in the Holy Land. While we feel a due regard to smaller manuals, that treat of more numerous Biblical subjects, and treat them more lightly, we beg leave to recommend the present volume to the libraries of ministers and Sabbath school teachers every where.

HORNE'S MANUAL FOR THE AFFLICTED, with an Appendix, by BISHOP DOANE. Boston: Allen & Ticknor, 1833. pp. 283, small 12mo.

This book has the general air and manner of Episcopal works—a certain formality and stateliness, which will render it less agreeable to members of other churches. In seasons of affliction, it would seem, we least of all need forms of prayer made ready to our hand; for then the tenderness of heart induced by a sense of God's greatness, and of his presence, leads us most readily and easily to pour forth our desires before him. There is value, however, in the scripture-collectanea of passages adapted to various states of affliction, and in the remarks of advice and exhortation. To those who have learned to read in a proper manner, no book can be brought, however repulsive in some respects, from which they will not gather advantage.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

A. JUDSON'S JOURNAL.

Maulmein, Dec. 19th, 1832.

As proposed in my last, I have spent several months in prosecuting the translation of the Old Testament; and I made such progress, that I hoped to finish it by the end of 1833. But bro. Wade having lost his health and been obliged to leave us for a time, I find myself under the necessity of changing my plan. The New Testament is out of press to-day, and to-morrow I leave this for the Karen wilderness, where I expect to spend the next four months. It is not my intention, however, to travel about, as formerly, but to remain at Chumerah on the Salwen, and in the intervals of receiving company, to go on with the translation, though not so rapidly or to so good advantage as hitherto. During my absence the digest of Scripture, made by bro. Boardman and re-made by me, the epitome of the Old Testament, a separate edition of Luke and John, the three sciences (revised) and sundry tracts, Burman, Taling and Karen, as they are required, will be carried through the press. And on my return, next May, we hope to commence printing the Old Testament.

Since my last date, there have been nine natives baptized (three of them Karens) and eleven Europeans. We have also just heard of two more baptized at Rangoon.

A. JUDSON.

The Rev. Dr. Bolles,

Cor. Sec. A. B. B. F. M.

LETTER OF REV. THOMAS SIMONS.

Calcutta, Nov. 22, 1832.

Rev. and dear Sir,

As several American vessels, now at this port, are expected to be ready to sail for America in a short time, I sit down to prepare a letter for the Board to go by the first opportunity.

We have been safely conducted, by a kind providence, across the great deep. After an unusually swift passage of only one hundred days from Boston we arrived on soundings, about thirty miles from the pilot-ground, and in eight days more, on the evening of the 15th of October, we were safely landed in Calcutta. With the exception of a little rough weather, experienced from a gale off the island of Tristan de Cunha, the first part of the passage, as far as the Cape, was very pleasant. In the last part, when off the Nicobars in the Bay of Bengal, our situation, for a short time, was considered somewhat perilous. One of those dreadful hurricanes, prevalent in these parts at the breaking up of the south-west Monsoon in the months of October or November, and which are so destructive to every thing that comes within their range, came upon us when it was out of our power to help ourselves. We were but a few degrees west of the islands, when on the night of October 4th the wind commenced blowing from the north-west and completely jammed us in; and, coming with such terrible force, was driving us rapidly on a lee shore. The only alternative, at this crisis, was to heave the ship to, and wait the issue. We remained in this situation about two hours, when, provi-

dentally, the wind changed to the south-west, and we could again proceed on our course, and thus escape the danger which, for the moment, seemed to be before us. The wind continued in this manner with us about twenty hours. So soon as we received our pilot on board, and after we had landed, we heard of the many distressing disasters which had happened on sea and on land in the same hurricane :—European, American, and native ships dismasted ; two or three European and native ships totally wrecked, and several lives lost. Contrasting our situation with these, we felt that great had been our deliverance, and that fresh obligations were upon us to consecrate those lives, which had been, as it were, snatched from a watery grave, wholly to the service of God.

The time during the passage passed away pleasantly. For the first part of the passage, divine service was conducted on the Sabbath on deck, and family worship between decks. As the weather began to be more boisterous, and the motion of the vessel in consequence being greater, it was agreed among ourselves that each one should have his religious exercises privately.

Every attention which could be given to make our situation comfortable was received from Captain Green and Mr. Thacher, supercargo. The expectations formed of these gentlemen, by the members of the Board who are acquainted with them, were fully realized by us.

On our arrival in Calcutta, we were kindly received at the house of our beloved friend and brother, the Rev. W. H. Pearce, in the circular road, by whom, in the course of the evening, we were introduced to several of the Christian friends, among whom were the Rev. J. Penney, A. Sutton and wife, G. Pearce, J. D. Ellis and wife, A. Leslie, Baptist missionaries ; and others, members of the European Baptist church, under the pastoral care of the Rev. W. Yates. As it had been announced in the papers, before we reached Calcutta, that the ship had entered the river Hoogly, our friends had made preparation for our reception ; Miss Cummings remained with Mr. Pearce's family, Mr. and Mrs. Hancock were invited to Mr. Kemps', and myself to Jonathan Carey's Esq. To be thus welcomed and kindly treated by Christian friends immediately on our arrival in a heathen country, whose native inhabitants are wholly devoted to superstition and idolatry, occasioned sensations peculiarly delightful. And

when we contrast this interesting state of things with the reception which missionaries formerly met with on entering the mission field, we are constrained to say, "What hath God wrought?" We have had the privilege, on the Sabbath, of attending with our friends the preaching of the gospel at the circular road chapel, and once of partaking with them of the Lord's supper. Divine service is performed here only in the forenoon and at night. The ordinance of the Lord's supper is attended to, after the sermon at night. The Rev. A. Leslie, missionary from Monghyr is supplying the pulpit for a few weeks for Mr. Yates, who has gone with Mrs. Yates to Monghyr for the benefit of her health. He is expected to return in a week.

Since I have been here, I have visited most of the institutions established in the city, by different denominations of Christians, for the purpose of giving religious instruction to the poor ignorant deluded idolaters,—such as male and female schools and native chapels ; and so far as I have been able to judge, every thing which I have seen and heard, speaks well of the capacity of the natives to receive instruction, and I think should encourage those engaged in imparting this knowledge to them, as well as their patrons who give of their earthly substance towards their support :—it should also excite Christians, in every part of the world, to pray *more earnestly*, "Thy kingdom come." Most of the children in the schools are the children of heathen parents.

When I look around me, on the right and on the left, while going from one part of this great city to another, and see the dense native population which it contains, and then consider how few laborers there are, whose whole time is professedly devoted for their benefit, the expression used by our Saviour to his disciples seems to come with great force : "Truly the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

From the little that I have already witnessed of the superstitions of idolatry ;—the grey-headed Brahmin making his offerings of rice, yam, plantain, and flowers to his dumb idol made of clay or stone, and then walking three times round him ringing a little brass bell, pretending to awake him from sleep, while, (lest this should not arouse him) another man, just at the threshold of the sacred place, is beating a brass pan,—I say from the little I have witnessed of these things, I feel

more than ever for the poor heathen, and rejoice that I am now in heathen lands for the purpose of doing something towards leading them from their dumb idols to him who is the only Saviour. This would be a hopeless work to the missionary among a people wedded to their idolatry, if he had nothing to depend upon but his own individual effort; but when he knows in whom he has believed, by whom he has been sent to so great and arduous a work, the power which his Lord and Master possesses to accomplish his purposes, and the promises which he has given of the final success of his word, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—he is encouraged to go forth.

Information has occasionally been received here from the missionaries at Maulmein, since our arrival. Mr. Jones and wife have left to commence a new station at Bangkok, Siam; and are in hopes that others will soon be appointed by the Board to join them. The last letter from Mrs. Wade, to a friend in the city, stated that Mr. W. was lying dangerously ill, and that the physician had no hopes of his recovery.

This account makes us very anxious to be at Maulmein. Our passage has been taken in the barque Woodlark, Captain Tozer commander, about a fortnight ago; and, as a part of our freight has been received and the other is to go this week, we expect to leave in about ten days. I understand that at this season of the year the passage is not very long, probably not more than ten or twelve days, and we shall have fine weather all the way.

From the little we have already felt of the debilitating effects of this climate, we are persuaded that we cannot move about, even during the cold season, as in America. Some of us have suffered from colds, but are getting better.

With affectionate regards to all the members of the Board, I am yours in the gospel. THOMAS SIMONS.

Rev. L. Bolles, D. D.

Maulmein, January 5th, 1833.

Rev. and dear Sir,

As there will be an opportunity to-morrow of sending letters to Calcutta by the Steam boat Irrawady, I sit down to inform you that we have safely arrived at the place of our destination. My last communication to the Board was written on board the Woodlark, going down the river Hoogly; which, with other things, you will

probably have received by the Fenelon, before this arrives. It is with pleasure that I again mention that we were highly favored in our second passage on the deep. We had pleasant weather all the way, and were only six days in going from the pilot ground to Amherst, where, at the mouth of the Salwen river, we accidentally met with a steam-boat which towed the vessel up the river, and about ten o'clock the next day, being the first day of the new year, we were off Maulmein. We had not been long there, before we discovered a boat making its way towards us with two passengers, whom we supposed to be our missionary brethren. In a few minutes they were on board, and we had the pleasure of knowing them to be brethren Bennet and Cutter. On landing, we were met by brother Judson, and in a few seconds more, we were on the missionary premises with the other members of the mission, surrounded by many of the Burmans, men, women and children, who had heard of our arrival, and had come to see the new missionaries.

The scenery, on one's approaching the Burman coast, is delightful. The long range of lofty hills, in the Tennaserim province, mostly covered with dense forests, make a very imposing appearance. The situation also of the town of Maulmein, on the bank of the river Salwen, is delightful. But what most attracts the attention of the missionary, and shows to him that he is indeed among idolaters, is the splendid pagodas built by them in every direction on the tops of the hills, and dedicated to their idol Gaudama. Whatever the imagination and fancy may do towards giving a person at home, an idea of the situation of the heathen, and the missionary's life among them, it is only necessary for him to behold these monuments of idolatry, to have the people before him on whom, by the blessing of God, he anticipates effecting a great moral change; and he is at once convinced that his life, if he means to do any thing, must be one of toil, fatigue, and painful anxiety.

In view of commencing the first steps of such a life, I cannot speak but with fear and trembling. I feel that the responsibility of the work before me is great, that much of the success which attends the missionary depends on the spirit of prayer, and humble dependence on God which he may possess, and that "wo is me" if I be not faithful in every thing until death.

Since our arrival, we have been busily

engaged in getting our baggage and the rest of the things on shore:—by Tuesday we expect to have them all safely landed. Immediately after I am settled, I shall engage a teacher, and commence the study of the Burman language, and shall endeavor to confine myself as much as possible to this object. But little can be done here without the language. Nearly all the missionaries formerly at Maulmein have removed; brother Jones to Siam, bro. Wade to America, bro. Kincaid to Rangoon; and bro. Judson expects to leave in a few days for the Karen jungle, where he intends to devote a part of his time to the translation of the Old Testament, and a part to the Karen inquirers. When he goes, there will be here the brethren connected with the printing establishment, and the sisters, some of whom may also go among the Karens in the jungle. For the present, the most of my time will be taken up with the language; and the little leisure I may have, can be profitably spent among the English soldiers, and in any other way that may best serve the interests of the mission. It appears that efforts have been made at Maulmein to carry on schools among the native children, but, apparently with little effect. The missionaries, who have had the most to do here, and who are best acquainted with the country and the character of the people, have already made the Board acquainted with the difficulties which have heretofore obstructed their progress. Whether these difficulties will exist much longer, and nothing can be done for the improvement of the rising generation in this heathen land, remains for some one to say whom the Board may send out to bend his whole efforts to that one object, and he is faithfully sustained by his brethren whose business is mainly to go forth, preaching Christ and him crucified, among the people. The difficulties in the way of schools for children are no more than might be expected, nor greater than they have been, and are now, in some parts of Bengal, and other places. In Calcutta, the good effects of schools, conducted by persons sent out by missionary societies, are very manifest. Patience and perseverance there have accomplished wonders in removing the prejudices of heathen parents against the religious education of their children; the same results would follow here, and we should have useful, intelligent, and pious members in all the churches now in their infancy. By the press, preaching, and schools going on together, a good beginning may be

made in this extensive region of darkness, and a flourishing Christian community be seen rising up in different directions over the whole land.

With Christian regards to the members of the Board,

I remain yours in the gospel,
THOMAS SIMONS.

THE REV. L. BOLLES, D. D.

France.

Paris, April, 1833.

EXTRACTS OF THE JOURNAL OF MR.
ROSTAN, FOR MARCH, 1833.

Since the last days of February, the Lord has been pleased suddenly to increase our work. An internal misunderstanding having happened among the *Methodists*, one of their two chapels were to be deprived of any religious service; but a pious Englishman, who had ever made the necessary advances for the expenses of that chapel, being desirous to maintain always the candle lighted up, came to invite us to help him in that good work. We felt our duty to comply with the request; and, dividing the charge with brother Cloux, we held there, by turn, every week, four or five meetings, besides our five stated meetings, at our own chapel, our Saturday evening home-meeting, and some occasional preaching at the *Independent Congregation*, in which the Lord has shown himself merciful and powerful, even by the instrumentality of such an unworthy servant as I am. Our sister, wife of the pastor of that congregation, another brother, and two other Christians told us that my poor preaching there had awakened many sleeping souls. But as I have some proofs that Baptist principles daily gain ground amongst the Christians in Paris, I am not surprised that several ministers consider us with a kind of diffidence, as afraid of our influence, and try to discourage us as much as they can. May the Lord forgive and enlighten us all.

Since we had posted up, in January last, our bill, in which we appointed, besides the other exercises, a monthly concert of prayer in behalf of the Jews, on the first Friday of the month, the attention of some people has been directed on that subject. The *Methodists* opened, some weeks after, on the Saturdays, a public conference with the Jews, in their chapel, *Rue du Bouloi*, in which, by the circumstance related above, I myself now pursue that work,

not without some blessings. At first, I began with them by the declaration of the gospel, that there is no salvation but by the name of Jesus, the true Messiah and the Saviour of the world. I offered afterwards to give them the proof, that, on each of the other points which divide the Jews and the Christians, on the interpretation of the Bible, there are, always, in every case, some of their more learned and pious Rabbies, who opine, even unawares, on the side of Christians; that, consequently, their teachers being divided amongst themselves, they cannot expect, from their instruction, any complete evidence, whilst the Christians agree together, on the Jewish question, with themselves and with the Bible, the only foundation of true divine knowledge. Several Jews confessed the fact, and acknowledged the principle; but now, said they, what are we to do? Would you that we unite with the Christians, now that Christianity is an old edifice, decaying from every side, and dividing itself every day, whilst we Jews are always united in one compact body? I entreated them not to confound the state of Romanism, which is falling away, with that of Christianity, which is increasing daily in strength and extent. I directed them to the prosperity of Christian churches in America, England, &c.; to the progress of the gospel throughout the whole world, and to the undertaking of the civilization of every nation by Christian missionaries, whilst that glorious work is totally overlooked and neglected by Judah, to whom that glory was reserved, as well as to the spiritual Israel, which alone complies with that divine duty. "Do you believe," said I, in a meeting of about twenty Jews and several praying Christians, and infidels, "that either your fathers or yourselves have ever obeyed the express command of the Lord, 'Declare his glory among the heathen, his wonders among all people,' (ps. 96, 3) and so many similar direct or indirect injunctions? Do you suppose that you have fulfilled your obligations, when you sing within the walls of your synagogues, or even of old, when you repeated in the temple of Jerusalem—'O praise the Lord, all ye nations?' Can they, could they hear your songs? Is not that an act of derision instead of obedience? Were you not directed to teach them how 'the merciful kindness and truth of the Lord is great towards you?' (ps. 117.) Is it not evident that your fathers, your kings, priests, prophets, saints and wise men, having totally forgotten that duty, and neglected to subdue the earth to the Lord, you are in no

wise to be surprised, if you have been dispersed throughout the face of the world, to be at least *passive* witnesses of the truth, since you would not be as the patriarchs were, *active* and willing preachers of righteousness? Can you, then, remain always sleepy in your death-like indifference, whilst Christians pray and work every where for the conversion of the Jews and of the Gentiles?" As I saw in my conference and visits, some *convictions* arising from those topics, I dwell and enlarge now upon the subject in that way; some public interest in behalf of Jews is awakened, and I hope that we shall soon have in France a society for the civilization of Jews, and a *National Society amongst the Jews themselves*, to attend to their spiritual and temporal interest. May the Lord turn the heart of Christians to pray for the peace of Israel, which shall be the fulness of the riches and of the reconciling of the world. I am happy to be able to say that General Lafayette takes a true interest on the question of the civilization of Jews.

From February 24, till March 30, we have held 29 public or private meetings, with an attendance from 40 to 10, according to the place and time, without reckoning those flights of youths of which I have already spoken, who come occasionally to our lectures, attend a few moments, and fly like frightened birds, as soon as they hear some truths too hard for natural men. May the Lord catch some of them in his net, or wound them with his arrows of love!

The Society of Christian Morals has this month adopted my proposal of a premium, *On the necessity of a free and conscientious profession of religion, and on the question of the total independence of church and state*. These are not the proper terms, but the sense of the programma that I will take care to send you, as soon as printed. The Lord has been pleased to convince so well one of the leading men of the society, of the importance of these questions, that he has given 100 dollars for the premium. I have been invited to prepare an address on the subject, for our approaching anniversary, (April 18.)

My daily visits in our ward, and around our chapel, continue, and I could relate some interesting cases, if I had more time, or somebody to aid me in my English correspondence. I follow the same order as in the last months, for visiting influential men. I have had conversations this month, with several deputies, and peers, and learned men—with General La Fayette,

with the Anglican bishop, and several other clergymen; afterwards with the old chancellor of France, (Chief Justice) and with a bishop, chaplain of the Queen; with each of them I had a protracted conversation on the necessity of establishing an *evangelical society* amongst the French Catholics, to preach to them the gospel of Christ in the same terms as the apostles and evangelists did, without additions or suppressions, because it is certain that our people listen no more to ecclesiastical preaching. Each of them with whom I had a previous acquaintance, received me very well, listened with attention, judged the proposal *useful*, but difficult in execution, and invited me to come again with a matured plan. But it is only the spirit of my Master which can frame and mature a good plan and bless its execution.

LETTER OF MR. ROSTAN TO THE
COR. SEC.

Paris, April 5th, 1833.

Dear Brother,

The Captain, Edward Richardson, has procured to myself and family a great pleasure and encouragement in handing to us your kind letter of Feb. 19, with those of some others of our brethren, from New York. We feel that the Lord is with us, when we receive such proofs of interest and Christian love from the friends of our common Master; and now that we are sure to be supported and strengthened in our exertions and labors by the prayers of a good part of the host of the Lord, our courage shall be increased notwithstanding the obstacles, oppositions, and disappointments we meet every day. But the Lord has showed himself merciful to us above our expectations: He has not left himself without testimony even in France, that land of clamorous and triumphant infidelity. I now daily expect brother Chase; and before his departure from France I hope the Lord will be so kind as to enable us to unite in fellowship, at the table of the Lord, *ten or twelve baptized believers*. The difficulty is to persuade all of them of the necessity of uniting in a regular form of church. Their being scattered all around this large metropolis, is another obstacle to overcome for our regular meeting. Almost all of them are already members of several disciplined evangelical congregations; and, until the formation of a regular church, I preferred to postpone the admission of my *five candidates* to the sacred ordinance of baptism. They are, by the mercy of Jesus, always steadfast in the faith, and work zealously

around their families for the extension of the kingdom of Christ. Truly the Lord works wonderfully in the present time; but not so visibly in Paris as in the neighboring country villages, where I would journey, evangelizing, if I could leave even for a week and afford, this first year, that increase of expenses. But the Lord will provide. I send you by this same occasion of bro. Richardson, my *journal* for March, as extensive as time has permitted.

Accept my humble and brotherly salutation in Christ.

J. C. ROSTAN, *Minister of the Gospel*.

Rue Garenciere, No. 17. Paris.

SAILING OF MISSIONARIES.

On Thursday, May 23, Rev. John C. Lowrie, (son of the Secretary of the U. S. senate,) was ordained at Philadelphia, as a missionary to India. The instructions of the prudential committee were read by the secretary of the Western Foreign Missionary Society. And on the following Thursday, May 30, Rev. Messrs. Lowrie and Read, with their wives, embarked in the ship *Star*, for Calcutta. Their intended station is at *Delhi*, the former capital of India.

On Sabbath evening, June 9, a meeting was held at Park Street church in Boston, in reference to the departure of Rev. Messrs. Samuel Munson, Henry Lyman, Charles Robinson, and Stephen Johnson, as missionaries to South-eastern Asia. On the following morning, June 10, they sailed from Central wharf, with their wives, in the ship *Duncan*. The concourse assembled on the wharf united with the beloved missionaries on board in singing the missionary hymn, as the ship loosed from her station. Messrs. Munson and Lyman are to remain at Batavia a few months, to acquire the Malay language, and will then proceed to explore Borneo, and other islands in the East Indian Archipelago. Messrs. Robinson and Johnson are to be stationed at once in Bangkok, the capital of Siam.

On the same evening, June 9, similar exercises were held at the Murray Street church in New York, when the instructions of the Prudential Committee of the A. B. C. F. M. were read to Rev. Ira Tracy and Mr. Samuel W. Williams, printer, destined to join the mission at Canton, in China. They were to sail on Monday, in the ship *Morrison*, for their station.

“Roll on thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales! and waft them
Safe to the distant shore,
That man may sit in darkness
And death's black shade no more.”

ORDINATIONS AND INSTALLATIONS.

MR. THOMAS BROWN, ord. pastor, at Sennett, Cayuga Co., N. Y., April 16.

MR. L. SLATER, missionary of the American Baptist Board, Thomas Station, Grand River, M. T., was ordained at Oakland church, New York, May 3. The Indian chief, Noonday, was present at the ordination, and exhibited much interest.

MR. AVERY DENISON, ord. evangelist, at Oakland church, N. Y., May 4.

REV. GEORGE EVANS, late of New-Hampton, inst. pastor at Canaan, N. H., May 5.

MR. AUGUSTUS WARREN, ord. evangelist, in Palermo, N. Y., May 8.

MR. DARIUS DUNBAR, ord. pastor at Hanover, Mass., May 15.

MR. JOHN CANAAN, late of Yorkshire, Eng., ord. pastor at Exeter, N. H., May 30.

Messrs. DANIEL WILLIAMS and ISAAC HINTON, ord. evangelists at Richmond, Va., June 5.

REV. SAMUEL ROBBINS, inst. pastor at Kennebunk, Me., June 5.

MR. HORACE F. DAVIS, ord. pastor of the second Baptist church in Wallingford, Vt., June 6.

MR. WILLIAM DEAN and Messrs. ALLEN B. FREEMAN and JUDAH L. RICHMOND, graduates of the Hamilton Theological Institution, N. Y., ordained, the first as a missionary to Burmah and the two others, as missionaries of the A. B. H. M. S., in the Mississippi valley, June 6.

REV. JONATHAN ALDRICH, formerly of Beverly, inst. pastor at East Cambridge, June 16.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from April 29, to June 18.

From Mrs. John Noyes, of Putney, Vermont, for Burman mission, per H. Hill, Esq.,	2,
Mrs. Clara E. Church, Secretary of the Ladies' Foreign Mission Society of the Second Baptist Church in Providence, R. I., collected as follows:	
The Ladies Foreign Missionary Society, Providence,	41,
Collected at the monthly concert during the year, being for the support of a native Burman Teacher,	59,
per Mr. Jeremiah Chaplin,	— 100,
The Hudson Baptist For. Miss. Society, H. P. Skinner, Treasurer, (This sum is made up of penny-a-week subscriptions, collected by the members of the society—sixpenny donations collected by the pastor, and the contributions at the monthly concerts of prayer.	100,
Mr. Ralph Curtis, Treasurer of the York, Maine, Baptist Missionary Society, Auxiliary, &c., received as follows; balance in treasury,	21
Sanford Church, by Deacon Wadlin,	6,08
Male Missionary Society, Wells, B. Story, Treasurer,	10,32
Female, do. do.	24,
Contribution at the annual meeting of the York Baptist Missionary Society, at Wells,	6,71
Limington Church, per Rev. Mr. Seavey,	14,
Cape Neddock Church, per Edward Scott,	13,87
T. Abbot, of Shapley,	1,
North Church and Society at Buxton, per Deacon Appleton,	17,37
Acton and Milton Church and Society, per Deacon Swasey,	18,31
Mr. N. Powers and wife,	2,
Alfred and Waterborough Church and Society, per A. Smith, Esq.,	28,55
Mr. Palmer Walker, of Kennebunk,	5,
Mr. Parker Fall, of Kennebunk,	2,
Ralph Curtis, of Kennebunk, being second payment for the support and education of a Burman child, named Samuel Curtis,	28,11
Kennebunkport Church, per P. Walker,	10,
Missionary box, Kennebunkport,	1,83
Lebanon and North Berwick, by Rev. Mr. Flanders,	24,54
Newfield Church, per Rev. A. Clark,	3,
South Berwick Church, by Rev. J. Ballard,	36,10
Evangelical Baptist Society at Great Falls, per Rev. J. Ballard—ten dollars of the same to be appropriated for Burman tracts,	30,

Parsonsfeld Church and Society, for Burman mission, at Mr. Judson's station, by Rev. P. L. Fogg,	10,	
Mr. Samuel Jones, Kennebunk,	1,	
Mr. John Fairfield, Kennebunkport,	,75	
Mr. Jeremiah Miller, do.	2,25	
Mr. Benjamin Story, of Wells,	1,	
Mr. John Welsh, Kennebunk,	1,	
Mrs. Dorothy Fall, Kennebunk,	1,	
	—	300,
The Lincoln, Maine, Baptist Auxiliary Society in aid of Foreign Missions, per H. Prince, Treasurer,	131,20	
Lincoln Female Baptist Missionary Society, in aid of Foreign Missions, per Mrs. Priscilla Prince, Treasurer,	63,85	
	—	195,05
Rev. Benjamin Titcomb, Brunswick, Maine, collected at his meeting-house, on the evening of April 7, at the Union meeting for Foreign Missions,	30,	
Also from John Oran, Bristol, same	1,	
per Alfred Richardson, Esq.,	—	31,
W. R. Stockbridge, Treasurer of the Cumberland, Maine Baptist Foreign Missionary Society, Auxiliary, collected as follows:		
Rev. William Johnson, Blue Hill,	1,	
Male Primary Society, New Gloucester,	12,50	
Female do. do.	15,54	
Mr. William Fogg, wife and daughter,	3,50	
Mission box, Bath,	5,50	
Male Primary Society, Bath,	6,57	
Female do. do.	13,	
Female do. Village Church, Brunswick,	3,19	
First Church, Brunswick, per F. Shepherd, Esq.,	8,	
Male Primary Society, North Yarmouth,	29,25	
Female do. do.	22,11	
Female Burman Society, N. Yarmouth, for educating Burman youth,	21,96	
Female Primary Society, Freeport,	8,03	
per Mr. L. Humphrey,	—	150,15
The Virginia Baptist Foreign Mission Society, per A. Thomas, Esq.,	600,	
Richmond African Missionary Society, for African mission at Monrovia, per A. Thomas, Esq.,	70,	
	—	670,
Lake George Baptist Association, for Foreign Missions,	11,76	
Achshah Barton,	,24	
Per Alvin Barton, Corresponding Secretary,		12,
Deacon Isaac Chapin, of Heath, Massachusetts, for General purposes of missions,	20,	
Printing the Bible in Burmah,	5,	
per Mr. Henry Thompson,	—	25,
Charles Street Fem. Sab. School Missionary Society for Burman Mission, per Rev. L. Bolles,		5,72
Rev. L. Austin, being contributions from a pious family who are friends to missions—for Burman mission, per Mr. C. D. Fitts,		2,50
Thomas E. Sawin, being the proceeds of a gold necklace from two aged females in the Baptist Church at Wendell,		3,
Female Foreign Missionary Society of the First Baptist Church and Congregation, meeting in Second Street, Philadelphia, to be appropriated as follows:		
For general purposes of missions,	100,	
To educate a Burman child, named Robert B. Semple,	30,	
From a sewing society, for printing tracts in Burmah,	35,56	
Per Miss Jane L. Seddinger, Secretary,	—	165,56
Salem Bible Translation and Foreign Mission Society, being a donation from Jonas Evans, Esq., for foreign translations, per J. Moriarty, Esq.,		100,
A sister in the Baptist church in Eastport, being the avails of all her jewelry, for Burman mission, per Rev. Phineas Bond,		10,
The Connecticut Baptist Convention, for foreign missions, per Jeremiah Brown, Esq., Treasurer,		250,
Rev. Otis Converse, Treasurer of the Worcester County Baptist Charitable Society, for general purposes of missions,		95,
The Penobscot Foreign Mission Society, Auxiliary, &c., by Dea.		

Levi Morrell, Treasurer, of Dexter, by the hand of Lysander Cutler, Esq., for foreign missions,	124,	
E. K. Knap, Ohio, being balance of money sent to pay Magazine account, for Burman Bible,		,22
A female friend for Burman mission,	2,	
do. Indian Stations,	2,	
Per Rev. B. Stow,	—	4,
Deacon E. Fuller, of Ludlow, Massachusetts, for foreign missions, per Rev. L. S. Bolles,		2,50
Different individuals, being the avails of jewelry, as follows: Mrs. Walker, Savoy, Mass., a gold ring, which was the gift of her father,		,76
Mrs. R. Howland, of Webster, ear pendants and ring,	1,24	
A friend to Burman mission,	,87	
per Rev. F. A. Willard,	—	2,87
Mr. Brooks, for Burman mission,	5,	
Anonymous, do.	2,72	
Per Mr. Binney, West Boylston,	—	7,72
A friend for Burman mission, the same having been paid him for work done for the missionaries and refunded,		,25
The pupils in Miss M. B. R. Kidder's school, in Lynn, Mass., for printing tracts in the Burman language,		8,
The Female Karen Education Society, in first Baptist Church, Second Street, Philadelphia, Miss Mary Hallman, Secretary,	78,32	
The Female Youths' Tract Society, of the Sabbath school in same society,	21,68	
Miss Margaret S. Griffith, Treasurer,	—	100,
The above \$100 to be appropriated as follows: Education of a Karen child, named Georgianna Boardman, \$30.—Printing and circulating tracts in the Burman language, \$70.		
A female friend in Shelburn,	5,	
do. do.,	,50	
For Burman Bibles and tracts, per Cyrus Alden, Treas. Frank. Ass.,	—	5,50
A poor female in Foxborough, for the Carey Station,	1,	
A sister in Randolph, for Burman mission, being the avails of ear-knobs and rings,		,95
Per Rev. T. C. Tingley,	—	1,95
Mrs. Rebecca Brown, of Douglass, of which 10 cents is a donation from her daughter, Harriet, to aid Mr. Judson in the translation of the Bible into the Burman language,		1,96
Miss Nabby Loud, of Plainfield, being the avails of a pair of ear-knobs, and a pair of rings for the ears, for Burman mission, per Mr. David Wright,		,30
Mrs. Wetherbee, of Federal Street Baptist Church, to be applied as follows: African mission, \$1. Mission to France, \$1,		2,
Mr. Hutchinson, of Newton, being balance of one year's contribution of \$25, from five individuals, for the support of a Burman boy, named Hutchinson King,		17,50
Nathan Sprague, of Templeton, for Burman mission, per Rev. S. Glover, Leominster,		5,
Associations of Ladies in Newburyport, for assisting the Bengal Christian School Society, per Helen Tracy, Treasurer,		16,50
Rev. Phineas Bond, being a collection at the monthly church conference at Pembroke,		8,
An unknown friend, to aid in the support of a Karen child, named Abby B. Perry,		50,
Mrs. Sarah Hunting, Newton, Upper Falls, for Burman mission, per Mr. Jennings,		2,50
Baptist Female Foreign Missionary Society, at Mount Desert, Maine, for Burman mission, per Mrs. Milliken,		5,06
Mrs. Rice, for Burman mission, per Dr. Sharp,		1,
The avails of a gold ring, from Mrs. Gilbert, for Burman mission, per Dr. Sharp,		1,75
Deacon James Fosdick, Treasurer of the Middlesex and Norfolk Baptist Foreign Missionary Society,		714,
Of the above, to aid in educating a Burman child, named Maria T. Jackson, \$25. To aid in educating a Burman child, named Charles Train, from the Mite Society in Framingham, \$20. To aid in educating a Burman child, named Mary S. Leverett, in the care of Mrs. Mason, Tavoy, from a society of young ladies in		

Roxbury, \$25. Baptist Church in Townsend, for Burman schools,		
\$22,66. For Burman tracts, \$4,76. Two friends in Shrewsbury, for Burman tracts, \$2. A friend in Charlestown, for Burman Bible, \$1.		
Utica Baptist Foreign Missionary Society, for the following objects:		
Burman missions,	588,	
Burman tracts,	5,	
Burman schools,	1,	
African mission,	6,	
Per H. B. Rounds, Treasurer,		600,
The New Hampshire Baptist Convention, as follows:		
For heathen youth,	56,16	
Indian youth, or missions,	52,50	
Foreign missions,	491,34	
Per Dea. William Gault, Treas.		600,
Sunbury, (Geo.) Tract Society, for tracts,	11,94	
Sunbury Cent Society,	66,67	
By the hand of Professor Ripley,		78,61
A female friend of Granville, Ohio, in cash, \$5—and avails of string of gold beads, \$4,08,		9,08
(Enclosed)—“For the Burman mission, by a female friend, who, through the abounding grace of God, has recently been made <i>richly</i> to partake of <i>spiritual</i> gifts.”		
A “friend to missions,” for the support of a child at the Valley Towns Station, named Eliza Green, \$30. For the mission station there, \$20. For Burman Bibles, \$30, by the hand of Elder H. Grew,		80,
Baptist Convention of Connecticut and vicinity, for foreign missions, per Jeremiah Brown, Treasurer,		250,
Ladies of the Baptist Church and Society in Lynn, for Burman tracts,		18,
By the hand of Miss Ruth Childs.		
“Kennebec Missionary Society,” for general purposes of foreign missions,	318,51	
Burman tracts,	11,24	
per Jos. Fogg, Treas.,		329,75
The Oliver Street, (N. Y.) Baptist Foreign Missionary Society, as follows: William Colgate & Co., for Burman mission,	400,	
do. Native Burman Teacher,	100,	
Young Ladies in Oliver Street Church, to educate an Indian girl, under the care of Rev. J. McCoy, named Sally W. Cone,	12,	
For Lewis’ (Indian) Station,	17,	
Burman mission,	71,	
Per Rev. S. H. Cone,		600,
(This sum, together with \$400, received at other times from this society, within one year, make up \$1000, contributed by them for the foreign mission.)		
Female Burman Education Society, of the Sixth St. Baptist Church, Cineinnati, for the education of female children in Burmah, (13,94 of which was contributed by the Juv. Miss. Soc., Aux., &c.)		152,10
Pennsylvania Bap. Miss. Soc., per Rev. Samuel Huggens, Treas., New York, per William Colgate, Esq., as follows:		400,
W. Swift, Ohio, received from a friend to missions, who from the appeal to American females, by Rev. A. Judson, sold a necklace, the proceeds,	3,	
Baptist Church of Middlefield, N. Y., per Mr. Joshua L. Binney,	31,	
Onondaga Baptist Foreign Missionary Society, from their Treasurer, John Munroe, per A. M. Beebee,	318,	
Miss Ann Beebee, Utica Female Miss. Society, per A. M. Beebee,	5,	
Rev. Alfred Bennet, Agent,	170,	
Abraham Spear, Treasurer of the Ontario Association for foreign missions, per Mr. William Parker,	400,	
Rev. John Ellis, Stamford, Connecticut, for foreign missions,	10,	
Miss Mary Ellis, do. for Cherokee mission,	20,	
Deacon J. Niekerson, from the Madison Foreign Miss. Society,	33,	
Rev. Alfred Bennett, Agent,	270,	
		1260,

H. LINCOLN, Treasurer.

A memoir of Mrs. Malcom is prepared, and will appear in the next magazine.

Second Baptist Church in Reading,		16,50
Baptist Church in Weston,	35,	
Collection, do.,	6,37	
	—	41,37
Second Baptist Church in Cambridge,		20,
Baptist Church at West Cambridge, collected at the monthly concert,	23,94	
A friend,	2,50	
Mrs. Dexter,	2,	
Two friends,	1,50	
	—	29,94
Baptist Church in Newton,	18,28	
Avails of rings,	1,75	
	—	20,03
Cambridge Baptist Foreign Missionary Society, collected in the missionary box,	34,90	
From members of said society,	115,58	
From a female friend in Cambridgeport, by Rev. B. Jacobs, for Burman mission,	5,	
	—	155,48
Roxbury Male Baptist Primary Missionary Society for Foreign Missions,	43,	
Female do. do.,	32,65	
Collection at monthly concerts,	29,12	
Society of young ladies, to educate a heathen child, under the care of Mrs. Mason, to be called Mary A. Leverett,	25,	
	—	129,77
Cash, balance of last year's account,		5,06
		—
	Total,	\$1265,23

Charlestown, June 1, 1833.

JAMES FOSDICK, *Treasurer.*

LITERARY NOTICES.

ADVICE TO CHURCH MEMBERS; *or, Sketches of Human Nature*; by WILLIAM INNES, *Minister in Edinburgh*; Boston. James Loring, 1833; pp. 264.

The topics of this work are discussed in four parts; 1. Church discipline. 2. Mutual duties of Christians. 3. Respecting pastors and teachers. 4. Miscellaneous hints. Under the first head, differences of opinion may be expected to prevail in different churches; and after all the general principles that can be laid down, much must be left to the judgment of the church and pastor, according to the nature of particular cases. The importance and reasonableness of the discussions under the other heads can call forth none but the voice of approbation. The work professes to be founded, and, we think, not without cause, on observations of human nature. The author gives evidence of having entered into communion with the hearts of men; and his advices plainly prove, that, to the philosophy of mind he is no stranger. A work constructed on such principles, and advice based on such ground, is the more welcome to us, because we have always

maintained, that a thorough acquaintance with the laws of mental operation would do much to quell the mutual heart-burning and uncharitableness of evangelical men, of the same, and of different denominations. The remarks of the author, in two or three places, on the subject of mutual forbearance, deserve a place in the memory of every Christian.

BAPTISM, A DIVINE INSTITUTION; by Samuel W. Lynd, pastor of the Sixth Street Baptist church, Cincinnati, 1833. pp. 62. 12mo.

The first half of this pamphlet is devoted to the mode, and the second to the subjects of baptism. It is a calm presentation of the reasons, and a judicious arrangement of the arguments in favor of the ordinance of Christ, as practised in our churches. An article has lately been travelling through the papers, — said to be unanswerable, — showing that Paul was baptized by sprinkling. The argument rests on the meaning of the words "He arose and was baptized" — from the misconception that the Greek term here used

excludes the possibility of Paul's going out of the room where he was, to a suitable place of baptism. In Mr. Lynd's pamphlet, this misconception is admirably refuted. We trust our western Presbyterian brethren will now be satisfied to lay aside this new-fangled proof. The whole pamphlet is characterized by lucid thought, and dispassionate argument, and calculated to do good in the cause of the denomination.

WORLD WITHOUT SOULS, by J. W. Cunningham; Boston, James Loring, 1833. pp. 108, 18mo.

The object of this little book is to show the inconsistency of mankind, in believing and saying they have souls, but living as if they had none. Under the garb of fiction, it contains a vast amount of rich and profound thought, and happy illustration. No person of reflection can read it, without having an intellectual feast.

MEMOIRS OF AMERICAN MISSIONARIES formerly connected with the Society of Inquiry respecting missions in the Andover Theological Seminary, embracing a history of the society, &c. Boston, Pierce & Parker, 1833. pp. 367. 12mo.

The history of missions is among the most attractive subjects of the present age. Hence, whatever relates the early kindling, and subsequent fanning of the missionary flame, is entitled to attention, and, we may expect, will be eagerly read. The records of the Society of Inquiry at Andover, and the memoirs of its missionaries, form, in fact, the essence of the history of the first efforts of the American church to promote the cause of Christ abroad; for it was the founders of that society, who sounded the alarm in the ears of our slumbering Zion.

The book before us contains an introductory essay, by Dr. Woods—historical sketch of the society and its operations—brief notices of the lives of all the members who have become missionaries, sixty in number—correspondence of the society—a few of the most important dissertations read at its meetings, and a catalogue of its former and present members, description of library, museum, &c.

From the pattern of the society at Andover, similar ones, it is well known, have been formed in several colleges and divinity schools, among which we may specify Princeton, Hamilton, and Newton, in this country, and one of the universities in England. Some of the dissertations published in this volume, are worthy of special notice, as giving details on the subject of Catholicism, not to be found elsewhere. The correspondence contains many touching letters and appeals, which should be placed in the hands,

and brought into contact with the heart of every young man, who *can be spared* from the service of Christ in America. The notices of missionaries furnish many items of interest, both in respect to the most important events of their lives, and the means by which their attention was drawn to the subject of foreign missions. There is sometimes an inappropriateness in the mode of introducing information concerning the stations at which they labor, which strikes us as unscholar-like. We will specify instances on pp. 85, 93, 114, 155. The circumstances, though interesting, do not come in course. They are like branches, broken off from their parent stock, and loosely tied upon another. They do not *grow* there. The whole book, however, deserves perusal. It has a beautiful frontispiece, with miniatures of Judson, Newell, Fisk, and Richards.

SCRIPTURE NATURAL HISTORY, by William Carpenter. First American Edition, by Rev. G. D. ABBOTT; Boston, Lincoln, Edmands & Co., 1833; pp. 408, 12mo.

Dr. Harris' Natural History of the Bible, though so rarely called for, we have long esteemed one of the best works on the subject. Abbot's History is formed on the basis of that work, being, in fact, the same, divested of all that was too profound for the common reader, and with the addition of engravings and much information that has lately come to light. An appendix of fifty pages, entitled *Sketches of Palestine*, gives a good view of all that is most interesting in the Holy Land. While we feel a due regard to smaller manuals, that treat of more numerous Biblical subjects, and treat them more lightly, we beg leave to recommend the present volume to the libraries of ministers and Sabbath school teachers every where.

HORNE'S MANUAL FOR THE AFFLICTED, with an *Appendix*, by BISHOP DOANE. Boston: Allen & Ticknor, 1833. pp. 283, small 12mo.

This book has the general air and manner of Episcopal works—a certain formality and stateliness, which will render it less agreeable to members of other churches. In seasons of affliction, it would seem, we least of all need forms of prayer made ready to our hand; for then the tenderness of heart induced by a sense of God's greatness, and of his presence, leads us most readily and easily to pour forth our desires before him. There is value, however, in the scripture-collectanea of passages adapted to various states of affliction, and in the remarks of advice and exhortation. To those who have learned to read in a proper manner, no book can be brought, however repulsive in some respects, from which they will not gather advantage.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

A. JUDSON'S JOURNAL.

Maulmein, Dec. 19th, 1832.

As proposed in my last, I have spent several months in prosecuting the translation of the Old Testament; and I made such progress, that I hoped to finish it by the end of 1833. But bro. Wade having lost his health and been obliged to leave us for a time, I find myself under the necessity of changing my plan. The New Testament is out of press to-day, and to-morrow I leave this for the Karen wilderness, where I expect to spend the next four months. It is not my intention, however, to travel about, as formerly, but to remain at Chumerah on the Salwen, and in the intervals of receiving company, to go on with the translation, though not so rapidly or to so good advantage as hitherto. During my absence the digest of Scripture, made by bro. Boardman and re-made by me, the epitome of the Old Testament, a separate edition of Luke and John, the three sciences (revised) and sundry tracts, Burman, Taling and Karen, as they are required, will be carried through the press. And on my return, next May, we hope to commence printing the Old Testament.

Since my last date, there have been nine natives baptized (three of them Karens) and eleven Europeans. We have also just heard of two more baptized at Rangoon.

A. JUDSON.

The Rev. Dr. Bolles,

Cor. Sec. A. B. B. F. M.

LETTER OF REV. THOMAS SIMONS.

Calcutta, Nov. 22, 1832.

Rev. and dear Sir,

As several American vessels, now at this port, are expected to be ready to sail for America in a short time, I sit down to prepare a letter for the Board to go by the first opportunity.

We have been safely conducted, by a kind providence, across the great deep. After an unusually swift passage of only one hundred days from Boston we arrived on soundings, about thirty miles from the pilot-ground, and in eight days more, on the evening of the 15th of October, we were safely landed in Calcutta. With the exception of a little rough weather, experienced from a gale off the island or Tristan de Cunha, the first part of the passage, as far as the Cape, was very pleasant. In the last part, when off the Nicobars in the Bay of Bengal, our situation, for a short time, was considered somewhat perilous. One of those dreadful hurricanes, prevalent in these parts at the breaking up of the south-west Monsoon in the months of October or November, and which are so destructive to every thing that comes within their range, came upon us when it was out of our power to help ourselves. We were but a few degrees west of the islands, when on the night of October 4th the wind commenced blowing from the north-west and completely jammed us in; and, coming with such terrible force, was driving us rapidly on a lee shore. The only alternative, at this crisis, was to heave the ship to, and wait the issue. We remained in this situation about two hours, when, provi-

dentially, the wind changed to the south-west, and we could again proceed on our course, and thus escape the danger which, for the moment, seemed to be before us. The wind continued in this manner with us about twenty hours. So soon as we received our pilot on board, and after we had landed, we heard of the many distressing disasters which had happened on sea and on land in the same hurricane :—European, American, and native ships dismantled ; two or three European and native ships totally wrecked, and several lives lost. Contrasting our situation with these, we felt that great had been our deliverance, and that fresh obligations were upon us to consecrate those lives, which had been, as it were, snatched from a watery grave, wholly to the service of God.

The time during the passage passed away pleasantly. For the first part of the passage, divine service was conducted on the Sabbath on deck, and family worship between decks. As the weather began to be more boisterous, and the motion of the vessel in consequence being greater, it was agreed among ourselves that each one should have his religious exercises privately.

Every attention which could be given to make our situation comfortable was received from Captain Green and Mr. Thacher, supercargo. The expectations formed of these gentlemen, by the members of the Board who are acquainted with them, were fully realized by us.

On our arrival in Calcutta, we were kindly received at the house of our beloved friend and brother, the Rev. W. H. Pearce, in the circular road, by whom, in the course of the evening, we were introduced to several of the Christian friends, among whom were the Rev. J. Penney, A. Sutton and wife, G. Pearce, J. D. Ellis and wife, A. Leslie, Baptist missionaries ; and others, members of the European Baptist church, under the pastoral care of the Rev. W. Yates. As it had been announced in the papers, before we reached Calcutta, that the ship had entered the river Hoogly, our friends had made preparation for our reception ; Miss Cummings remained with Mr. Pearce's family, Mr. and Mrs. Hancock were invited to Mr. Kemps', and myself to Jonathan Carey's Esq. To be thus welcomed and kindly treated by Christian friends immediately on our arrival in a heathen country, whose native inhabitants are wholly devoted to superstition and idolatry, occasioned sensations peculiarly delightful. And

when we contrast this interesting state of things with the reception which missionaries formerly met with on entering the mission field, we are constrained to say, "What hath God wrought?" We have had the privilege, on the Sabbath, of attending with our friends the preaching of the gospel at the circular road chapel, and once of partaking with them of the Lord's supper. Divine service is performed here only in the forenoon and at night. The ordinance of the Lord's supper is attended to, after the sermon at night. The Rev. A. Leslie, missionary from Monghyr is supplying the pulpit for a few weeks for Mr. Yates, who has gone with Mrs. Yates to Monghyr for the benefit of her health. He is expected to return in a week.

Since I have been here, I have visited most of the institutions established in the city, by different denominations of Christians, for the purpose of giving religious instruction to the poor ignorant deluded idolaters,—such as male and female schools and native chapels ; and so far as I have been able to judge, every thing which I have seen and heard, speaks well of the capacity of the natives to receive instruction, and I think should encourage those engaged in imparting this knowledge to them, as well as their patrons who give of their earthly substance towards their support :—it should also excite Christians, in every part of the world, to pray *more earnestly*, "Thy kingdom come." Most of the children in the schools are the children of heathen parents.

When I look around me, on the right and on the left, while going from one part of this great city to another, and see the dense native population which it contains, and then consider how few laborers there are, whose whole time is professedly devoted for their benefit, the expression used by our Saviour to his disciples seems to come with great force : "Truly the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

From the little that I have already witnessed of the superstitions of idolatry ;—the grey-headed Brahmin making his offerings of rice, yam, plantain, and flowers to his dumb idol made of clay or stone, and then walking three times round him ringing a little brass bell, pretending to awake him from sleep, while, (lest this should not arouse him) another man, just at the threshold of the sacred place, is beating a brass pan,—I say from the little I have witnessed of these things, I feel

more than ever for the poor heathen, and rejoice that I am now in heathen lands for the purpose of doing something towards leading them from their dumb idols to him who is the only Saviour. This would be a hopeless work to the missionary among a people wedded to their idolatry, if he had nothing to depend upon but his own individual effort; but when he knows in whom he has believed, by whom he has been sent to so great and arduous a work, the power which his Lord and Master possesses to accomplish his purposes, and the promises which he has given of the final success of his word, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—he is encouraged to go forth.

Information has occasionally been received here from the missionaries at Maulmein, since our arrival. Mr. Jones and wife have left to commence a new station at Bangkok, Siam; and are in hopes that others will soon be appointed by the Board to join them. The last letter from Mrs. Wade, to a friend in the city, stated that Mr. W. was lying dangerously ill, and that the physician had no hopes of his recovery.

This account makes us very anxious to be at Maulmein. Our passage has been taken in the barque Woodlark, Captain Tozer commander, about a fortnight ago; and, as a part of our freight has been received and the other is to go this week, we expect to leave in about ten days. I understand that at this season of the year the passage is not very long, probably not more than ten or twelve days, and we shall have fine weather all the way.

From the little we have already felt of the debilitating effects of this climate, we are persuaded that we cannot move about, even during the cold season, as in America. Some of us have suffered from colds, but are getting better.

With affectionate regards to all the members of the Board, I am yours in the gospel.

THOMAS SIMONS.

Rev. L. Bolles, D. D.

—
Maulmein, January 5th, 1833.

Rev. and dear Sir,

As there will be an opportunity to-morrow of sending letters to Calcutta by the Steam boat Irrawady, I sit down to inform you that we have safely arrived at the place of our destination. My last communication to the Board was written on board the Woodlark, going down the river Hoogly; which, with other things, you will

probably have received by the Fenelon, before this arrives. It is with pleasure that I again mention that we were highly favored in our second passage on the deep. We had pleasant weather all the way, and were only six days in going from the pilot ground to Amherst, where, at the mouth of the Salween river, we accidentally met with a steam-boat which towed the vessel up the river, and about ten o'clock the next day, being the first day of the new year, we were off Maulmein. We had not been long there, before we discovered a boat making its way towards us with two passengers, whom we supposed to be our missionary brethren. In a few minutes they were on board, and we had the pleasure of knowing them to be brethren Bennet and Cutter. On landing, we were met by brother Judson, and in a few seconds more, we were on the missionary premises with the other members of the mission, surrounded by many of the Burmans, men, women and children, who had heard of our arrival, and had come to see the new missionaries.

The scenery, on one's approaching the Burman coast, is delightful. The long range of lofty hills, in the Tennaserin province, mostly covered with dense forests, make a very imposing appearance. The situation also of the town of Maulmein, on the bank of the river Salween, is delightful. But what most attracts the attention of the missionary, and shows to him that he is indeed among idolaters, is the splendid pagodas built by them in every direction on the tops of the hills, and dedicated to their idol Gaudama. Whatever the imagination and fancy may do towards giving a person at home, an idea of the situation of the heathen, and the missionary's life among them, it is only necessary for him to behold these monuments of idolatry, to have the people before him on whom, by the blessing of God, he anticipates effecting a great moral change; and he is at once convinced that his life, if he means to do any thing, must be one of toil, fatigue, and painful anxiety.

In view of commencing the first steps of such a life, I cannot speak but with fear and trembling. I feel that the responsibility of the work before me is great, that much of the success which attends the missionary depends on the spirit of prayer, and humble dependence on God which he may possess, and that "wo is me" if I be not faithful in every thing until death.

Since our arrival, we have been busily

engaged in getting our baggage and the rest of the things on shore:—by Tuesday we expect to have them all safely landed. Immediately after I am settled, I shall engage a teacher, and commence the study of the Burman language, and shall endeavor to confine myself as much as possible to this object. But little can be done here without the language. Nearly all the missionaries formerly at Maulmein have removed; brother Jones to Siam, bro. Wade to America, bro. Kincaid to Rangoon; and bro. Judson expects to leave in a few days for the Karen jungle, where he intends to devote a part of his time to the translation of the Old Testament, and a part to the Karen inquirers. When he goes, there will be here the brethren connected with the printing establishment, and the sisters, some of whom may also go among the Karens in the jungle. For the present, the most of my time will be taken up with the language; and the little leisure I may have, can be profitably spent among the English soldiers, and in any other way that may best serve the interests of the mission. It appears that efforts have been made at Maulmein to carry on schools among the native children, but, apparently with little effect. The missionaries, who have had the most to do here, and who are best acquainted with the country and the character of the people, have already made the Board acquainted with the difficulties which have heretofore obstructed their progress. Whether these difficulties will exist much longer, and nothing can be done for the improvement of the rising generation in this heathen land, remains for some one to say whom the Board may send out to bend his whole efforts to that one object, and he is faithfully sustained by his brethren whose business is mainly to go forth, preaching Christ and him crucified, among the people. The difficulties in the way of schools for children are no more than might be expected, nor greater than they have been, and are now, in some parts of Bengal, and other places. In Calcutta, the good effects of schools, conducted by persons sent out by missionary societies, are very manifest. Patience and perseverance there have accomplished wonders in removing the prejudices of heathen parents against the religious education of their children; the same results would follow here, and we should have useful, intelligent, and pious members in all the churches now in their infancy. By the press, preaching, and schools going on together, a good beginning may be

made in this extensive region of darkness, and a flourishing Christian community be seen rising up in different directions over the whole land.

With Christian regards to the members of the Board,

I remain yours in the gospel,

THOMAS SIMONS.

THE REV. L. BOLLES, D. D.

France.

Paris, April, 1833.

EXTRACTS OF THE JOURNAL OF MR. ROSTAN, FOR MARCH, 1833.

Since the last days of February, the Lord has been pleased suddenly to increase our work. An internal misunderstanding having happened among the *Methodists*, one of their two chapels were to be deprived of any religious service; but a pious Englishman, who had ever made the necessary advances for the expenses of that chapel, being desirous to maintain always the candle lighted up, came to invite us to help him in that good work. We felt our duty to comply with the request; and, dividing the charge with brother Cloux, we held there, by turn, every week, four or five meetings, besides our five stated meetings, at our own chapel, our Saturday evening home-meeting, and some occasional preaching at the *Independent Congregation*, in which the Lord has shown himself merciful and powerful, even by the instrumentality of such an unworthy servant as I am. Our sister, wife of the pastor of that congregation, another brother, and two other Christians told us that my poor preaching there had awakened many sleeping souls. But as I have some proofs that Baptist principles daily gain ground amongst the Christians in Paris, I am not surprised that several ministers consider us with a kind of diffidence, as afraid of our influence, and try to discourage us as much as they can. May the Lord forgive and enlighten us all.

Since we had posted up, in January last, our bill, in which we appointed, besides the other exercises, a monthly concert of prayer in behalf of the Jews, on the first Friday of the month, the attention of some people has been directed on that subject. The *Methodists* opened, some weeks after, on the Saturdays, a public conference with the Jews, in their chapel, *Rue du Boulois*, in which, by the circumstance related above, I myself now pursue that work,

not without some blessings. At first, I began with them by the declaration of the gospel, that there is no salvation but by the name of Jesus, the true Messiah and the Saviour of the world. I offered afterwards to give them the proof, that, on each of the other points which divide the Jews and the Christians, on the interpretation of the Bible, there are, always, in every case, some of their more learned and pious Rabbies, who opine, even unawares, on the side of Christians; that, consequently, their teachers being divided amongst themselves, they cannot expect, from their instruction, any complete evidence, whilst the Christians agree together, on the Jewish question, with themselves and with the Bible, the only foundation of true divine knowledge. Several Jews confessed the fact, and acknowledged the principle; but now, said they, what are we to do? Would you that we unite with the Christians, now that Christianity is an old edifice, decaying from every side, and dividing itself every day, whilst we Jews are always united in one compact body? I entreated them not to confound the state of Romanism, which is falling away, with that of Christianity, which is increasing daily in strength and extent. I directed them to the prosperity of Christian churches in America, England, &c.; to the progress of the gospel throughout the whole world, and to the undertaking of the civilization of every nation by Christian missionaries, whilst that glorious work is totally overlooked and neglected by Judah, to whom that glory was reserved, as well as to the spiritual Israel, which alone complies with that divine duty. "Do you believe," said I, in a meeting of about twenty Jews and several praying Christians, and infidels, "that either your fathers or yourselves have ever obeyed the express command of the Lord, 'Declare his glory among the heathen, his wonders among all people,' (ps. 96, 3) and so many similar direct or indirect injunctions? Do you suppose that you have fulfilled your obligations, when you sing within the walls of your synagogues, or even of old, when you repeated in the temple of Jerusalem—'O praise the Lord, all ye nations?' Can they, could they hear your songs? Is not that an act of derision instead of obedience? Were you not directed to teach them how 'the merciful kindness and truth of the Lord is great towards you?' (ps. 117.) Is it not evident that your fathers, your kings, priests, prophets, saints and wise men, having totally forgotten that duty, and neglected to subdue the earth to the Lord, you are in no

wise to be surprised, if you have been dispersed throughout the face of the world, to be at least *passive* witnesses of the truth, since you would not be as the patriarchs were, *active* and willing preachers of righteousness? Can you, then, remain always sleepy in your death-like indifference, whilst Christians pray and work every where for the conversion of the Jews and of the Gentiles?" As I saw in my conference and visits, some *convictions* arising from those topics, I dwell and enlarge now upon the subject in that way; some public interest in behalf of Jews is awakened, and I hope that we shall soon have in France a society for the civilization of Jews, and a *National Society amongst the Jews themselves*, to attend to their spiritual and temporal interest. May the Lord turn the heart of Christians to pray for the peace of Israel, which shall be the fulness of the riches and of the reconciling of the world. I am happy to be able to say that General Lafayette takes a true interest on the question of the civilization of Jews.

From February 24, till March 30, we have held 29 public or private meetings, with an attendance from 40 to 10, according to the place and time, without reckoning those flights of youths of which I have already spoken, who come occasionally to our lectures, attend a few moments, and fly like frightened birds, as soon as they hear some truths too hard for natural men. May the Lord catch some of them in his net, or wound them with his arrows of love!

The Society of Christian Morals has this month adopted my proposal of a premium, *On the necessity of a free and conscientious profession of religion, and on the question of the total independence of church and state*. These are not the proper terms, but the sense of the programma that I will take care to send you, as soon as printed. The Lord has been pleased to convince so well one of the leading men of the society, of the importance of these questions, that he has given 100 dollars for the premium. I have been invited to prepare an address on the subject, for our approaching anniversary, (April 18.)

My daily visits in our ward, and around our chapel, continue, and I could relate some interesting cases, if I had more time, or somebody to aid me in my English correspondence. I follow the same order as in the last months, for visiting influential men. I have had conversations this month, with several deputies, and peers, and learned men—with General La Fayette,

with the Anglican bishop, and several other clergymen; afterwards with the old chancellor of France, (Chief Justice) and with a bishop, chaplain of the Queen; with each of them I had a protracted conversation on the necessity of establishing an *evangelical society* amongst the French Catholics, to preach to them the gospel of Christ in the same terms as the apostles and evangelists did, without additions or suppressions, because it is certain that our people listen no more to ecclesiastical preaching. Each of them with whom I had a previous acquaintance, received me very well, listened with attention, judged the proposal *useful*, but difficult in execution, and invited me to come again with a matured plan. But it is only the spirit of my Master which can frame and mature a good plan and bless its execution.

LETTER OF MR. ROSTAN TO THE
COR. SEC.

Paris, April 5th, 1833.

Dear Brother,

The Captain, Edward Richardson, has procured to myself and family a great pleasure and encouragement in handing to us your kind letter of Feb. 19, with those of some others of our brethren, from New York. We feel that the Lord is with us, when we receive such proofs of interest and Christian love from the friends of our common Master; and now that we are sure to be supported and strengthened in our exertions and labors by the prayers of a good part of the host of the Lord, our courage shall be increased notwithstanding the obstacles, oppositions, and disappointments we meet every day. But the Lord has showed himself merciful to us above our expectations: He has not left himself without testimony even in France, that land of clamorous and triumphant infidelity. I now daily expect brother Chase; and before his departure from France I hope the Lord will be so kind as to enable us to unite in fellowship, at the table of the Lord, *ten or twelve baptized believers*. The difficulty is to persuade all of them of the necessity of uniting in a regular form of church. Their being scattered all around this large metropolis, is another obstacle to overcome for our regular meeting. Almost all of them are already members of several disciplined evangelical congregations; and, until the formation of a regular church, I preferred to postpone the admission of my *five candidates* to the sacred ordinance of baptism. They are, by the mercy of Jesus, always steadfast in the faith, and work zealously

around their families for the extension of the kingdom of Christ. Truly the Lord works wonderfully in the present time; but not so visibly in Paris as in the neighboring country villages, where I would journey, evangelizing, if I could leave even for a week and afford, this first year, that increase of expenses. But the Lord will provide. I send you by this same occasion of bro. Richardson, my *journal* for March, as extensive as time has permitted.

Accept my humble and brotherly salutation in Christ.

J. C. ROSTAN, *Minister of the Gospel*.

Rue Garenciere, No. 17. Paris.

SAILING OF MISSIONARIES.

On Thursday, May 23, Rev. John C. Lowrie, (son of the Secretary of the U. S. senate,) was ordained at Philadelphia, as a missionary to India. The instructions of the prudential committee were read by the secretary of the Western Foreign Missionary Society. And on the following Thursday, May 30, Rev. Messrs. Lowrie and Read, with their wives, embarked in the ship *Star*, for Calcutta. Their intended station is at *Delhi*, the former capital of India.

On Sabbath evening, June 9, a meeting was held at Park Street church in Boston, in reference to the departure of Rev. Messrs. Samuel Munson, Henry Lyman, Charles Robinson, and Stephen Johnson, as missionaries to South-eastern Asia. On the following morning, June 10, they sailed from Central wharf, with their wives, in the ship *Duncan*. The concourse assembled on the wharf united with the beloved missionaries on board in singing the missionary hymn, as the ship loosed from her station. Messrs. Munson and Lyman are to remain at Batavia a few months, to acquire the Malay language, and will then proceed to explore Borneo, and other islands in the East Indian Archipelago. Messrs. Robinson and Johnson are to be stationed at once in Bangkok, the capital of Siam.

On the same evening, June 9, similar exercises were held at the Murray Street church in New York, when the instructions of the Prudential Committee of the A. B. C. F. M. were read to Rev. Ira Tracy and Mr. Samuel W. Williams, printer, destined to join the mission at Canton, in China. They were to sail on Monday, in the ship *Morrison*, for their station.

“Roll on thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales! and waft them
Safe to the distant shore,
That man may sit in darkness
And death's black shade no more.”

ORDINATIONS AND INSTALLATIONS.

MR. THOMAS BROWN, ord. pastor, at Sennett, Cayuga Co., N. Y., April 16.

MR. L. SLATER, missionary of the American Baptist Board, Thomas Station, Grand River, M. T., was ordained at Oakland church, New York. May 3. The Indian chief, Noonday, was present at the ordination, and exhibited much interest.

MR. AVERY DENISON, ord. evangelist, at Oakland church, N. Y., May 4.

REV. GEORGE EVANS, late of New-Hampton, inst. pastor at Canaan, N. H., May 5.

MR. AUGUSTUS WARREN, ord. evangelist, in Palermo, N. Y., May 8.

MR. DARIUS DUNBAR, ord. pastor at Hanover, Mass., May 15.

MR. JOHN CANAAN, late of Yorkshire, Eng., ord. pastor at Exeter, N. H., May 30.

Messrs. DANIEL WILLIAMS and ISAAC HINTON, ord. evangelists at Richmond, Va., June 5.

REV. SAMUEL ROBBINS, inst. pastor at Kennebunk, Me., June 5.

MR. HORACE F. DAVIS, ord. pastor of the second Baptist church in Wallingford, Vt., June 6.

MR. WILLIAM DEAN and Messrs. ALLEN B. FREEMAN and JUDAH L. RICHMOND, graduates of the Hamilton Theological Institution, N. Y., ordained, the first as a missionary to Burmah and the two others, as missionaries of the A. B. H. M. S., in the Mississippi valley, June 6.

REV. JONATHAN ALDRICH, formerly of Beverly, inst. pastor at East Cambridge, June 16.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from April 29, to June 18.

From Mrs. John Noyes, of Putney, Vermont, for Burman mission, per H. Hill, Esq.,	2,
Mrs. Clara E. Church, Secretary of the Ladies' Foreign Mission Society of the Second Baptist Church in Providence, R. I., collected as follows:	
The Ladies Foreign Missionary Society, Providence,	41,
Collected at the monthly concert during the year, being for the support of a native Burman Teacher,	59,
per Mr. Jeremiah Chaplin,	100,
The Hudson Baptist For. Miss. Society, H. P. Skinner, Treasurer, (This sum is made up of penny-a-week subscriptions, collected by the members of the society—sixpenny donations collected by the pastor, and the contributions at the monthly concerts of prayer.	100,
MR. Ralph Curtis, Treasurer of the York, Maine, Baptist Missionary Society, Auxiliary, &c., received as follows; balance in treasury,	21
Sanford Church, by Deacon Wallin,	6,08
Male Missionary Society, Wells, B. Story, Treasurer,	10,32
Female, do. do.	24,
Contribution at the annual meeting of the York Baptist Missionary Society, at Wells,	6,71
Limington Church, per Rev. Mr. Seavey,	14,
Cape Neddock Church, per Edward Scott,	13,87
T. Abbot, of Shapley,	1,
North Church and Society at Buxton, per Deacon Appleton,	17,37
Acton and Milton Church and Society, per Deacon Swasey,	18,31
Mr. N. Powers and wife,	2,
Alfred and Waterborough Church and Society, per A. Smith, Esq.,	28,55
Mr. Palmer Walker, of Kennebunk,	5,
Mr. Parker Fall, of Kennebunk,	2,
Ralph Curtis, of Kennebunk, being second payment for the support and education of a Burman child, named Samuel Curtis,	28,11
Kennebunkport Church, per P. Walker,	10,
Missionary box, Kennebunkport,	1,83
Lebanon and North Berwick, by Rev. Mr. Flanders,	24,54
Newfield Church, per Rev. A. Clark,	3,
South Berwick Church, by Rev. J. Ballard,	36,10
Evangelical Baptist Society at Great Falls, per Rev. J. Ballard—ten dollars of the same to be appropriated for Burman tracts,	30,

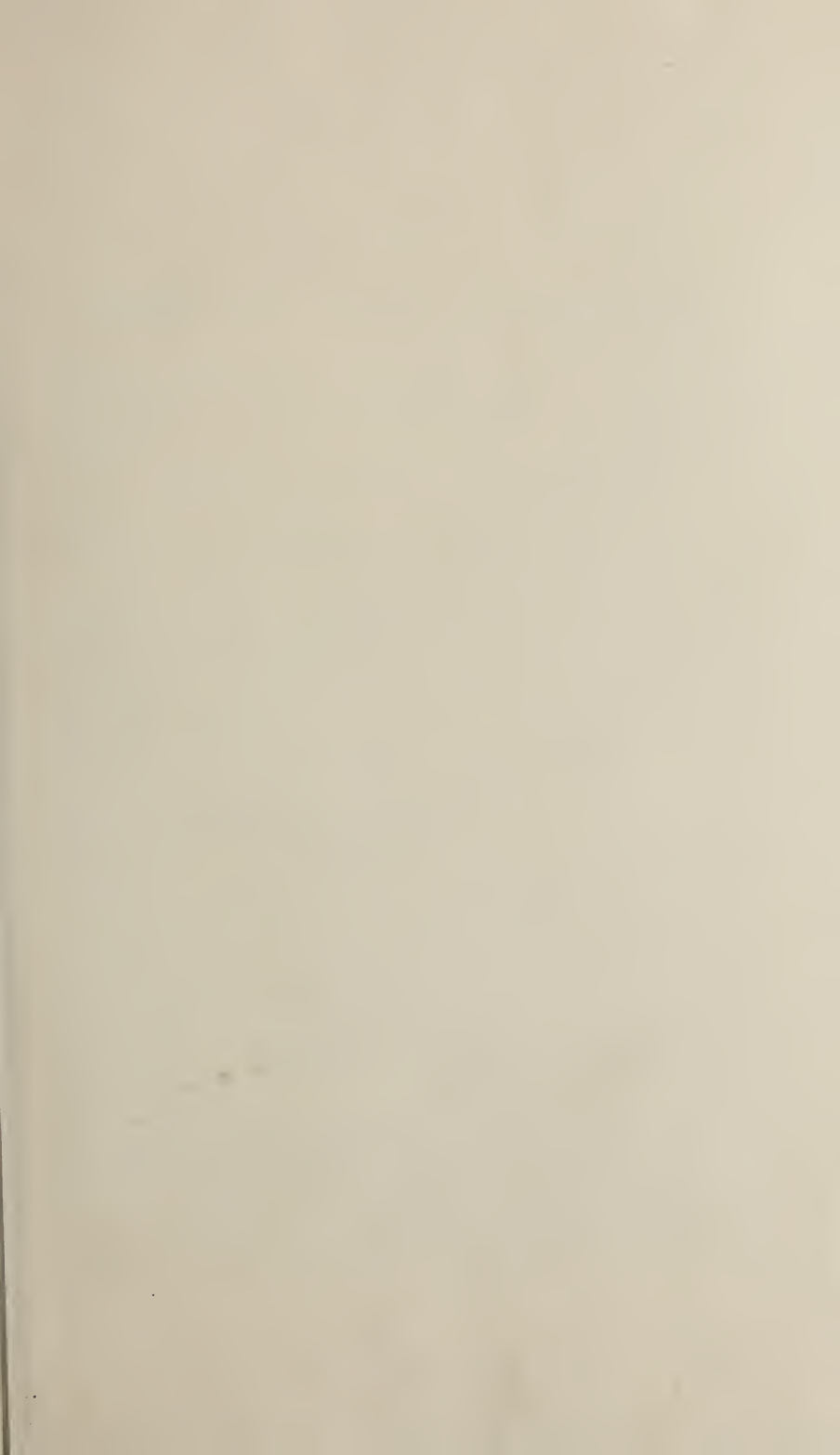
Parsonsfield Church and Society, for Burman mission, at Mr. Judson's station, by Rev. P. L. Fogg,	10,	
Mr. Samuel Jones, Kennebunk,	1,	
Mr. John Fairfield, Kennebunkport,	,75	
Mr. Jeremiah Miller, do.	2,25	
Mr. Benjamin Story, of Wells,	1,	
Mr. John Welsh, Kennebunk,	1,	
Mrs. Dorothy Fall, Kennebunk,	1,	
	—	300,
The Lincoln, Maine, Baptist Auxiliary Society in aid of Foreign Missions, per H. Prince, Treasurer,	131,20	
Lincoln Female Baptist Missionary Society, in aid of Foreign Missions, per Mrs. Priscilla Prince, Treasurer,	63,85	
	—	195,05
Rev. Benjamin Titcomb, Brunswick, Maine, collected at his meeting-house, on the evening of April 7, at the Union meeting for Foreign Missions,	30,	
Also from John Oran, Bristol, same	1,	
per Alfred Richardson, Esq.,	—	31,
W. R. Stockbridge, Treasurer of the Cumberland, Maine Baptist Foreign Missionary Society, Auxiliary, collected as follows:		
Rev. William Johnson, Blue Hill,	1,	
Male Primary Society, New Gloucester,	12,50	
Female do. do.	15,54	
Mr. William Fogg, wife and daughter,	3,50	
Mission box, Bath,	5,50	
Male Primary Society, Bath,	6,57	
Female do. do.	13,	
Female do. Village Church, Brunswick,	3,19	
First Church, Brunswick, per F. Shepherd, Esq.,	8,	
Male Primary Society, North Yarmouth,	29,25	
Female do. do.	22,11	
Female Burman Society, N. Yarmouth, for educating Burman youth,	21,96	
Female Primary Society, Freeport,	8,03	
per Mr. L. Humphrey,	—	150,15
The Virginia Baptist Foreign Mission Society, per A. Thomas, Esq.,	600,	
Richmond African Missionary Society, for African mission at Monrovia, per A. Thomas, Esq.,	70,	
	—	670,
Lake George Baptist Association, for Foreign Missions,	11,76	
Achs ah Barton,	,24	
Per Alvin Barton, Corresponding Secretary,		12,
Deacon Isaac Chapin, of Heath, Massachusetts, for General purposes of missions,	20,	
Printing the Bible in Burmah,	5,	
per Mr. Henry Thompson,	—	25,
Charles Street Fem. Sab. School Missionary Society for Burman Mission, per Rev. L. Bolles,		5,72
Rev. L. Austin, being contributions from a pious family who are friends to missions—for Burman mission, per Mr. C. D. Fitts,		2,50
Thomas E. Sawin, being the proceeds of a gold necklace from two aged females in the Baptist Church at Wendell,		3,
Female Foreign Missionary Society of the First Baptist Church and Congregation, meeting in Second Street, Philadelphia, to be appropriated as follows:		
For general purposes of missions,	100,	
To educate a Burman child, named Robert B. Semple,	30,	
From a sewing society, for printing tracts in Burmah,	35,56	
Per Miss Jane L. Seddinger, Secretary,	—	165,56
Salem Bible Translation and Foreign Mission Society, being a donation from Jonas Evans, Esq., for foreign translations, per J. Moriarty, Esq.,		100,
A sister in the Baptist church in Eastport, being the avails of all her jewelry, for Burman mission, per Rev. Phineas Bond,		10,
The Connecticut Baptist Convention, for foreign missions, per Jeremiah Brown, Esq., Treasurer,		250,
Rev. Otis Converse, Treasurer of the Worcester County Baptist Charitable Society, for general purposes of missions,		95,
The Penobscot Foreign Mission Society, Auxiliary, &c., by Dea.		

Levi Morrell, Treasurer, of Dexter, by the hand of Lysander Cutler, Esq., for foreign missions,		124,
E. K. Knap, Ohio, being balance of money sent to pay Magazine account, for Burman Bible,		,22
A female friend for Burman mission,	2,	
do. Indian Stations,	2,	
Per Rev. B. Stow,	—	4,
Deacon E. Fuller, of Ludlow, Massachusetts, for foreign missions, per Rev. L. S. Bolles,		2,50
Different individuals, being the avails of jewelry, as follows: Mrs. Walker, Savoy, Mass., a gold ring, which was the gift of her father,	,76	
Mrs. R. Howland, of Webster, ear pendants and ring,	1,24	
A friend to Burman mission,	,87	
per Rev. F. A. Willard,	—	2,87
Mr. Brooks, for Burman mission,	5,	
Anonymous, do.	2,72	
Per Mr. Binney, West Boylston,	—	7,72
A friend for Burman mission, the same having been paid him for work done for the missionaries and refunded,		,25
The pupils in Miss M. B. R. Kidder's school, in Lynn, Mass., for printing tracts in the Burman language,		8,
The Female Karen Education Society, in first Baptist Church, Second Street, Philadelphia, Miss Mary Hallman, Secretary,	78,32	
The Female Youths' Tract Society, of the Sabbath school in same society,	21,68	
Miss Margaret S. Griffith, Treasurer,	—	100,
The above \$100 to be appropriated as follows: Education of a Karen child, named Georgianna Boardman, \$30.—Printing and circulating tracts in the Burman language, \$70.		
A female friend in Shelburn,	5,	
do. do.,	,50	
For Burman Bibles and tracts, per Cyrus Alden, Treas. Frank. Ass.,	—	5,50
A poor female in Foxborough, for the Carey Station,	1,	
A sister in Randolph, for Burman mission, being the avails of ear-knobs and rings,	,95	
Per Rev. T. C. Tingley,	—	1,95
Mrs. Rebecca Brown, of Douglass, of which 10 cents is a donation from her daughter, Harriet, to aid Mr. Judson in the translation of the Bible into the Burman language,		1,96
Miss Nabby Loud, of Plainfield, being the avails of a pair of ear-knobs, and a pair of rings for the ears, for Burman mission, per Mr. David Wright,		,30
Mrs. Wetherbee, of Federal Street Baptist Church, to be applied as follows: African mission, \$1. Mission to France, \$1,		2,
Mr. Hutchinson, of Newton, being balance of one year's contribution of \$25, from five individuals, for the support of a Burman boy, named Hutchinson King,		17,50
Nathan Sprague, of Templeton, for Burman mission, per Rev. S. Glover, Leominster,		5,
Associations of Ladies in Newburyport, for assisting the Bengal Christian School Society, per Helen Tracy, Treasurer,		16,50
Rev. Phineas Bond, being a collection at the monthly church conference at Pembroke,		8,
An unknown friend, to aid in the support of a Karen child, named Abby B. Perry,		50,
Mrs. Sarah Hunting, Newton, Upper Falls, for Burman mission, per Mr. Jennings,		2,50
Baptist Female Foreign Missionary Society, at Mount Desert, Maine, for Burman mission, per Mrs. Milliken,		5,06
Mrs. Rice, for Burman mission, per Dr. Sharp,		1,
The avails of a gold ring, from Mrs. Gilbert, for Burman mission, per Dr. Sharp,		1,75
Deacon James Fosdick, Treasurer of the Middlesex and Norfolk Baptist Foreign Missionary Society,		714,
Of the above, to aid in educating a Burman child, named Maria T. Jackson, \$25. To aid in educating a Burman child, named Charles Train, from the Mite Society in Framingham, \$20. To aid in educating a Burman child, named Mary S. Leverett, in the care of Mrs. Mason, Tavoy, from a society of young ladies in		

Roxbury, \$25. Baptist Church in Townsend, for Burman schools,		
\$22,66. For Burman tracts, \$4,76. Two friends in Shrewsbury, for Burman tracts, \$2. A friend in Charlestown, for Burman Bible, \$1.		
Utica Baptist Foreign Missionary Society, for the following objects:		
Burman missions,	588,	
Burman tracts,	5,	
Burman schools,	1,	
African mission,	6,	
Per H. B. Rounds, Treasurer,		600,
The New Hampshire Baptist Convention, as follows:		
For heathen youth,	56,16	
Indian youth, or missions,	52,50	
Foreign missions,	491,34	
Per Dea. William Gault, Treas.		600,
Sunbury, (Geo.) Tract Society, for tracts,	11,94	
Sunbury Cent Society,	66,67	
By the hand of Professor Ripley,		78,61
A female friend of Granville, Ohio, in cash, \$5—and avails of string of gold beads, \$4,08,		9,08
(Enclosed)—“For the Burman mission, by a female friend, who, through the abounding grace of God, has recently been made <i>richly</i> to partake of <i>spiritual</i> gifts.”		
A “friend to missions,” for the support of a child at the Valley Towns Station, named Eliza Green, \$30. For the mission station there, \$20. For Burman Bibles, \$30, by the hand of Elder H. Grew,		80,
Baptist Convention of Connecticut and vicinity, for foreign missions, per Jeremiah Brown, Treasurer,		250,
Ladies of the Baptist Church and Society in Lynn, for Burman tracts, By the hand of Miss Ruth Childs.		18,
“Kennebec Missionary Society,” for general purposes of foreign missions,	318,51	
Burman tracts,	11,24	
per Jos. Fogg, Treas.,		329,75
The Oliver Street, (N. Y.) Baptist Foreign Missionary Society, as follows: William Colgate & Co., for Burman mission,	400,	
do. Native Burman Teacher,	100,	
Young Ladies in Oliver Street Church, to educate an Indian girl, under the care of Rev. J. McCoy, named Sally W. Cone,	12,	
For Lewis’ (Indian) Station,	17,	
Burman mission,	71,	
Per Rev. S. H. Cone,		600,
(This sum, together with \$400, received at other times from this society, within one year, make up \$1000, contributed by them for the foreign mission.)		
Female Burman Education Society, of the Sixth St. Baptist Church, Cincinnati, for the education of female children in Burmah, (13,94 of which was contributed by the Juv. Miss. Soc., Aux., &c.)		152,10
Pennsylvania Bap. Miss. Soc., per Rev. Samuel Huggens, Treas., New York, per William Colgate, Esq., as follows:		400,
W. Swift, Ohio, received from a friend to missions, who from the appeal to American females, by Rev. A. Judson, sold a necklace, the proceeds,	3,	
Baptist Church of Middlefield, N. Y., per Mr. Joshua L. Binney,	31,	
Onondaga Baptist Foreign Missionary Society, from their Treasurer, John Munroe, per A. M. Beebee,	318,	
Miss Ann Beebee, Utica Female Miss. Society, per A. M. Beebee,	5,	
Rev. Alfred Bennet, Agent,	170,	
Abraham Spear, Treasurer of the Ontario Association for foreign missions, per Mr. William Parker,	400,	
Rev. John Ellis, Stamford, Connecticut, for foreign missions,	10,	
Miss Mary Ellis, do. for Cherokee mission,	20,	
Deacon J. Nickerson, from the Madison Foreign Miss. Society,	33,	
Rev. Alfred Bennett, Agent,	270,	
		1260,

H. LINCOLN, Treasurer.

A memoir of Mrs. Malcom is prepared, and will appear in the next magazine.







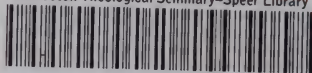
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